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Uprooted Americans

How Can the Churches Serve Shifting Populations?
A Study in Home Missions.

Great Migrations

By MRS. JOHN P. WHITE

WHY do people move? Why does an individual pack his trunk and go to a distant place? Why does a family pack all of its belongings into a van and move from one house to another in the same city? Why do people move from one city to another, one state to another, one country to another? Why do whole colonies of people agree together to go to a different settlement? Are there financial, or economic, or social, or health reasons? Is there persecution from which to flee? Do all people move of their own volition?

Just a glance back over the centuries shows that whole populations have moved for various reasons and a glance over the world today shows that peoples are moving, moving, always moving.

One of the great migrations of the world is told in the Book of Exodus, when a subject people, grown to a great nation, in the dark of night moved out from under the hand of a ruthless king. The story of the escape, of the wanderings, the sufferings, the conflicts and the final triumphs of Israel is one of the classics of sacred history. These migrants were delivered from bondage.

A few years ago following a war, Turkey and Greece decided in the interests of future peace to exchange populations. Willing or unwilling each group moved. The visitors to Athens and other Greek cities were shown the new settlements where the "uprooted" Greeks had been located after their return.

The greatest migration of all history is taking place in the world today. Japan with her 70 millions of people, feeling her island too small and coveting the rich land of China, began a "peaceful invasion" of that land. Through desperate battling Japan has "occupied" a part of China. As cities were bombed and homes burned, the Chinese began to flee. China is a great country and has

much undeveloped territory. Into this new West fifty millions of Chinese have gone. They are still going on and on. The end is not yet.

Before our very eyes we see two migrations in Europe. Hitler began some time ago to move tens of thousands of "undesirables" into any part of the world where they could find refuge. Today he is moving people in the conquered areas: Austrians go to Poland; Poles go to another section of their own land or to serf labor in Germany; Baltic Germans go to Poland; the inhabitants of Lorraine to another part of France. These have been uprooted by the will of one cruel dictator.

THE UNITED STATES

Our own country has grown up through migrations from other lands. We like to think of the early settlers who braved the seas, cleared the forests and established themselves in a new land. Many of them had fled persecution and their highest motive was to find homes where they could live in freedom and where they could worship God according to the dictates of their own conscience. These people of strong religious convictions made a great impress on this country. Unfortunately many of the later migrations brought very different people—people fleeing poverty and oppression and low wages lured here by the growing industries and who came by the millions, too fast to be absorbed into American life. Problems untold were created by this too fast migration, yet among the many there were some of the finest of people who have made a great contribution to our national life.

As the East became populated the trek to the West began; the gold rush to California, the opening of the Oregon Trail thrilled the youth of yesteryear. The covered wagon was for years the symbol of American migrations. There was land in the West, and for the asking: it meant possession of a home, and brave, adventurous men and women in small companies with very meager equipment began a procession that continued for many years. Too much praise cannot be given to the courageous pioneers who blazed trails across the prairies and over mountains and through forests to bring into our nation the great riches of the West. As they went they took their homes, they took the church with them; they took the school and American ideals were established in the new settlements.

NEW MIGRATIONS

What is happening in America today? The answer is, people are moving. Where are they moving and why? Within cities. Warren S. Thompson, a specialist on population, says: "It appears that in Cleveland from one-fourth to one-third of all families move each year and that about two-thirds of those who move, cross a census tract boundary." Doubtless many other cities have a similar record.

Country people move into the city for many reasons: labor is endless on a farm, profit not great; the city dweller seems to earn his money more easily. It is estimated that between the years 1920 and 1934, 26,000,000 people left the farms for the cities and towns. Some of them prospered; positions proved satisfactory; schools and other opportunities for the children were better and they soon be-

came earners. But not all found satisfaction in the city. In the same period mentioned 20,000,000 of the city dwellers moved to the country. In many cases the same families were involved. At any rate they chose for themselves in the hope each time of bettering their conditions.

NEGRO MIGRATION

In the years between 1920 and 1929 nearly one million Negroes left the farms of the South and came to the North going to the industrial centers. As long as the high wages that they received continued, they were happy and prosperous, but the succeeding years have brought much distress and large numbers crowd the relief rolls of Northern cities.

MACHINES

The Machine age is not an unalloyed blessing to mankind. Machines have lowered the cost of production and eliminated the need for much hand labor. The sharecroppers of the South have suffered much from this new system in American life and thousands have been set adrift where they are wandering from one place to another in search of work.

DUST BOWLS

In some migrations we seem to see that the cause is the injustice of strong men exploiting the weak. The Dust Bowl tragedies however, seem to be what contracts designate as "Acts of God." The droughts in successive years in the Great Western Plains uprooted thousands of Americans. Back of the droughts there was an aggravating situation. The grass roots of the centuries had held together the loose soil of those plains. There was a war; the government said, "Plant wheat: wheat will win the war!" The great pasture lands were plowed up and the land was bright with fields of waving golden grain. Millions of bushels of wheat were garnered; a few near-fortunes were made; a few near-prosperity years came to the plains. Then the droughts and the "Uprooted Americans."

Most of these people migrated to the West, where seasonable labor is always in demand. None of these Western states have been reluctant to tell of the wonders of their country and the agents' glowing advertisements with their beautiful pictures lured hundreds and thousands especially to California.

Disappointments were before them. Too many workers had gone; either there was not any work or work for very brief periods, and they found themselves unwelcome and so they moved on—this great procession of Uprooted Americans.

It seems unfortunate that many writers, of whom we could name one or two depict these migrants as low moral and sexual derelicts, drinking and shooting, and with criminal background. There must be some such among the two millions who are roving over the land but there are some fine qualities that stand out among all these people: They are not lazy; they want to work; they are too proud to accept charity, unless driven to it; they are willing to do any kind of work for low wages—for any wages just so they can provide for themselves. They are a family people. When the exodus became imminent the wife said, "We'll take

the children; we'll all stick together; I can help work. 'Whither thou goest I will go.'" The courage of these women is remarkable and the story of their struggles and sufferings tears one's heart.

Christ made Christian women to care for these unfortunate ones. It was Christian women who called the attention of the nation to them. Seeing the unfortunate and often desperate conditions under which women were living and working they began to do something. It was Christian women who first went into camps with nurses and medicines and milk for babies and then gathered the children into shelters where they gave them the mother's care of which they were deprived. It was Christian women who called doctors, who interviewed legislators, who demanded help for these under-privileged people.

The problems are intricate and baffling but today states, the government, school boards, physicians, health officers, social workers, and churches have joined hands in an effort to provide decent places for migratory workers, to make camps sanitary, to provide safe drinking water, to give school age children the opportunity of education; to care for pre-school little ones in nurseries; to establish health centers and social centers; to provide religious privileges; to help many of them transplant their families and put down their roots in a new soil and to bring to all who will hear the message of a God of love who cares for them.

THE STRANGER IN OUR MIDST—THE MIGRANT

TRAMP—TRAMP—TRAMP

Can you hear the Migrants as they move across the country in search of shelter, employment, schools for their children, hospitalization for the ill members of their families; for sanitation, simple justice from individuals like you and me who eat the vegetables they gather. On foot, in old cars, in and under freight trains many come great distances in expectation of shorttime jobs gathering peas, beans, tomatoes, lettuce, cranberries, asparagus, cotton, sugar beets, apricots, hops, and other vegetables, small fruits, and fisheries here and elsewhere.

Through the pressure of public opinion the families of the city slums can turn to the clinic, the visiting nurse, the relief agencies, the school, or the church and receive help because they are members of an organized community. But not so with the Migrant families—always "strangers in our midst."

For generations this condition has existed—ever since railroads and refrigerators made it possible for neighborhood markets to obtain tropical fruits in January and vegetables the year around.

Recent years have added greatly to the number of Migrants due to floods, droughts, share-cropper eviction, and most recently the tractor. Where the tractors are appearing the rural landscape is strewn with abandoned houses. Residents in western Texas explain as they point: "There used to be two families out there. The tractor got both of them. . . . That farm has made a living for a family ever since the land was broke. . . . The tractors are keeping our families from making a living."

Edith E. Lowry.

Migratory Workers

By MRS. JOHN FERGUSON, Los Angeles, California

THE "Migrants," or "Migratory Workers," are a vast army in our midst, and are found, in greater or less numbers in almost every state in the union.

Notwithstanding their great numbers and widespread distribution there exists a great deal of misunderstanding as to the nature and characteristics of "The Migrants,"—in short, as to just who "The Migrants" really are. Many believe them to be "the back-wash of society, —indeed "the scum of the earth" is a descriptive term frequently heard. The widely read and much advertised "Grapes of Wrath" has deepened the conviction that most of the migrants belong to the "Joad" families.

VARIED TYPES

After quite an extended experience in visiting the camps in many of our states,—especially in California—where I have talked with many individuals and have listened to their stories, both privately and publicly expressed, I am convinced that among those who make up our migrant population there exists just as varied types as could be found in any cross section of our population anywhere. There are the ignorant, but tests made by those prepared to make such tests have shown no greater illiteracy among them than among other groups.

The charge that they are generally diseased has been disproved. We are said to be "the sickest people on earth" due to our luxurious eating and excessive drinking habits. But these people are not of the luxurious living type. They come mostly from the farms, they have lived near to nature's heart. The prevalent diseases have been acquired because of lack of sanitation and other necessities of health. They are accused of "Being willing to live in conditions of filth." No doubt some of them are thus willing, but there are people far removed from "Migrant Camps" who have proved their willingness to live in such conditions without any apparent reason for so living. I have walked among the tents and looked into the faces of mothers who were caring for their families in tents with dirt floors and none of the conveniences which we consider necessary for a normal life. I have seen, even under such conditions, evidences of pathetic efforts to bring about something of a home life.

My own contacts with the Migrants have convinced me that a majority of the families which constitute this army of workers, if given opportunity, would demonstrate both desire and ability to establish and maintain a normal home life. As Dr. Ferguson and I were motoring across the continent, when we changed our residence from New York City to Los Angeles, we found it necessary to find lodging in a private home in a village near the entrance to Yellowstone Park. The home was a simple cottage where lived a father and mother and three remarkably lovely children. Culture, neatness and thrift characterized that home. The mother told me that for two and one-half years they had been migrants, driven from their little farm by con-

tinued droughts and misfortune. Now they occupy their own little home, are members of a local church and workers in it, a real asset in the community. The presence of one such family in the ranks of the Migrants argues that there are, no doubt, many more who have suffered similar misfortunes which have led them to "Pull up Stakes."

The strength of any civilization is determined by the ideals taught and practiced in the homes of its people. When "The Family Pulls up Stakes" and becomes a part of "The Shifting Population," it usually means "The Abandonment of Ideals" to a greater or lesser extent, and some of the most sacred and important practices in life. Among these are a sense of community responsibility, the duties of citizenship, the habit of church attendance and the family altar. When these go civilization itself starts on the down grade.

But what lies back of all this? The first writer on *"Uprooted Americans"* uses the title, "The Genesis of the Exodus," under which he brings out many valuable points. But he has not revealed "The Genesis," and, in my judgment, we are not dealing with an "Exodus." Rather do we have a Dispersion; a Scattering; a Drifting, from no particular place to no place in particular. In short we are witnessing *A Great Migration,* unique in character, in methods and participants. When the Hebrews migrated from Egypt they were a united, homogeneous people, going to a definite destination, under a united leadership. The migrations which have come to this nation have been from many lands, with many languages and customs, all seeking the same

NEGLECTED MIGRANT CHILDREN

Mothers working in the fields have left children too young to work to shift for themselves. The plight of such little ones has made an appeal to Christian women and in many camps provision is made for their care.

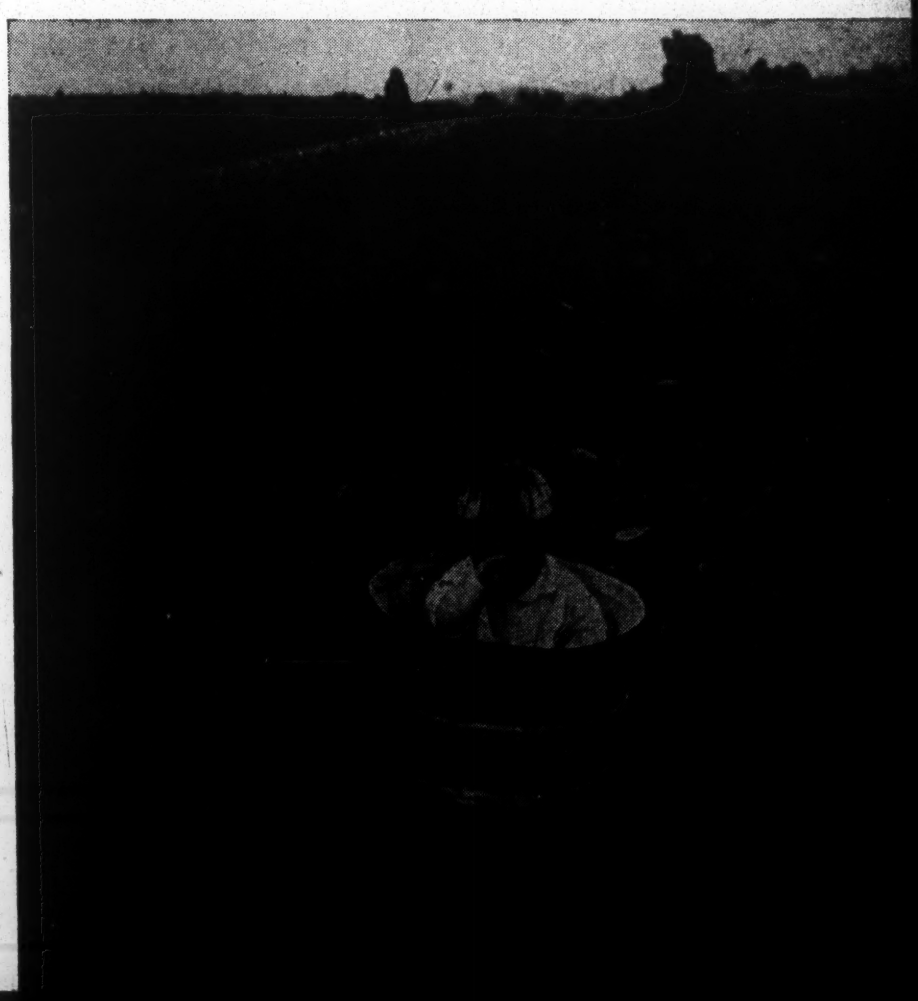
land, but with leadership. Here we have a migration that starts nowhere and ends nowhere, made up of people, the vast majority of whom speak the same language, have the same general customs, and in general, the same desires and needs, but without leadership. They find themselves strangers in their own home-land, victims of conditions for which they were not responsible and of forces over which they had little or no control.

THE TAP-ROOT

What is the *Tap-Root* of this *Great Migration?* As I see it from my contacts, that tap-root penetrates the industrial, economic, social and religious strata of our past and present civilization, receiving from each its peculiar contributions which have combined to produce the present phenomena. These contributions have been mostly negative in character, representing the failure of each stratum to recognize the growing problems or to find solutions for them as they arose. Migrations are not new to this country, but many of the characteristics of this present one are fraught with potential evils far exceeding any of the former. The numbers involved in any one year probably have not equalled the average number of immigrants to this country in any year around the beginning of the present century. Then the nation had marvelous powers of absorption, but that power seems to be sadly lacking at the present time.

YOUTH AND CHILDREN

Take, for instance, the tragic involvement of youth in this migration. Many of them, boys and girls, are among those "shifting and migrating



A LONELY BABY

He can't walk; Mother can't carry him around, so here he sits in his basket while Mother goes up and down the rows stopping occasionally to see how he fares.

groups," thumbing rides, hopping trains, drifting from country to city and city to country, north to south and south to north, east to west and west to east, literally in the mazes of industrial, economic and spiritual uncertainties. And to these the far greater number from infancy through the early teen age that are involved in this migration, for, let it not be forgotten that the majority of these families are from the younger and middle-aged groups;—and you have the amazing tragedy of *Youth in the Mazes.* These youth did not create the conditions in which they find themselves. Upon the present generation of adults rests that responsibility for their failure to rightly improve their heritage from the past and to conserve those basic institutions of human welfare so essential to the safeguarding of the higher interests of oncoming generations. It would be difficult to overstate the peril of our future civilization to allow these multitudes of children and youth to grow up in our country with a sense of neglect and defeat due to causes for which neither they nor their parents were responsible and forces beyond their control.

The limits of this article will not permit further discussion of the constituents of this *GREAT MIGRATION.* It would be unfair to the reader, however, not to say a word about the title of the article, "Migratory Workers." The actual implications in that term are, 1st, that these people generally follow the seasonal crops and industries, beginning in the south and working north until the crops are gathered; and 2nd, that all of this mass of Migrants are generally more or less, so employed. As a matter of fact, neither of these things is true. Many of them resent the term for they do not drift with the seasons or the crops, and they are seeking permanent locations and work. And vast numbers, anxious as they are to have any kind of employment, can get very little of any kind of work to do.

It is the conviction of the writer that the above described conditions of these suffering people should find a willing sacrificial response from the heart of every Christian person.

FOR YOUR MIGRANT MEETING

We call attention to the wealth of material available for your programs on Uprooted Americans (The first announcement of this study was "Shifting Populations"). Please turn to the Literature Department page 318 and select something extra for your meeting. This is a fitting time to sit at a table for your refreshments. The Luncheon Set is not only colorful but full of information. Fruits and vegetables which have actually been harvested by the Migrants make fitting decorations.

The plan suggested for the Girls' Circles by Mrs. Jackson are equally suitable for other societies.

This is a live subject: Let us have live meetings and make a real study of one of America's great problems — the "Uprooted Americans."

CANNED CHILDHOOD

Beneath the label, "Oysters,"
"Shrimps,"
Or "Beans," or "Peas," or "Corn,"
Is canned a pound of frolic missed
Upon a summer morn,
Lost fun and frolic soldered tight
Where no child finds them morn or night.

A pound of health, a pound of strength,
From cradles snatched we find.
A pound of young intelligence
Robbed from a childish mind.
Packed here together snugly fit
Teresa's eyesight, Tony's wit.

—*Sarah Cleghorne.*

Migratory Youth

By EUNICE PARR McGILL, Guthrie, Oklahoma

"MOVE on, youth! Move along, you!"

Thousands of young people are on the move. Along the highways you see them, waggling their thumbs expectantly; in the railway stations they are gathered studying time tables; in the jungle camps on the outskirts of great cities eating out of tin cans; waiting for pay at the construction camps. By no means are all poverty-stricken, and fewer than most of us would think have ever been on relief.

"Move along, youth!" What are the forces back of this command?

1—Industrial forces transferring factory workers and mill hands from the North to the South;

2—National forces driving farmers out of the dust bowl;

3—Social forces set in motion by government planners;

4—Personal forces like health that lead young people, as well as old, to seek high and dry and dust-free areas in an effort to escape tuberculosis, sinus trouble, or hay-fever. There are other forces, dozens of them.

"Move along, you!" And as youth go they develop needs:

1—They need the protection of laws that would regulate the conditions under which they live and work;

2—They need better wages;

3—They need health safeguards;

4—They need more adequate educational and recreational opportunities;

5—They need jobs;

6—They need insurance against unemployment and protection against insecurity;

7—But more than any of these they need friends and friendly influences that Christianity alone can give.

Church people, particularly young persons, may join with moving youth in building a better nation and a better world. If the youth of the church will lead the way, these may be in more senses than one, moving days for youth! "Move on, youth!" may point to a new opportunity.

Who are these moving youth? Where are they from? And how many of them are there? There are about twenty-one million youth between the ages of 16 and 24 in the United States. Of these, some four and one-third million are unemployed and out of school. Another two million are employed only part time or on temporary jobs. This means that close to one-third of the youth in our nation are idle most of the time. Of the thousands of boy and girl wanderers thirteen per cent are girls.

Studies of youthful migrations show three types of wanderers:

1—Those who have struck out aimlessly, eager for any change from their present humdrum or unsatisfying life due largely to poverty or discordant homes;

2—Those who leave home for the definite purpose of securing a job where work seems more plentiful, like the rural youth who flock to the cities;

3—Those who belong to families that are searching for work or improved living conditions.

Among these moving youth are "Boys in Spruce Green" who joined the C's. From 1933 to 1937 the C.C.C.'s enrolled nearly two million unmarried youth from 17 to 28 in its camps, about half of them country boys. One lad said, "Anyway, dad's mighty glad I'm here. He's not on relief any more, and he likes it much better with me sending him money every month." Another lad said, "None of our educational work is compulsory; maybe that's one reason why the boys take to it." A Chaplain speaks up, "And they begin to respect the fellows who succeed through real *ability,* who rely on being courteous and understanding and co-operative. When you get a bunch of boys that are finding out these things about themselves and others, it's easy to talk to them on religion. They are seeing it work out every day. The camp becomes a real testing place for the rules of human conduct." "Do the churches help you?" some one asked. "Of course ministers and young people's groups have services with the boys and occasionally church members invite the fellows into their homes. *But the Churches could do a great deal more,* and they would, if they knew what fine chaps our boys really are."

"GO NORTH, YOUNG NEGRO!"

When young Negroes do move they find that they are the "last to be hired and the first to be fired." Most of the jobs as porter, bootblack, waiter, chef and others have been taken by white men. The Negro group is eking out a living by means of home relief, gambling, and crime. (Read the story of Sarah in, 'Move on, Youth!' Chapter 2.)

REFUGEES—WANTED OR UNWANTED?

Young Jews are coming to America because of persecution in Europe. Jewish students over there were forced to sit on benches painted yellow and were forbidden to have part in any athletic or social activities. After being in America a few months a young Jew told his friend, "It is not easy here, either. Many people hate us. Many say, 'I can't give you a job. You are a Jew.' Twelve times I got a job, then I lose it when the boss finds out I am Jewish. No, Eric, America is not the land of promise that we thought." One day utterly discouraged he sat down on a park bench wondering what he should do next. Suddenly two young fellows and a girl sat down beside him. They were young Christians and were asking him to come with them to a meeting where Christian-Jewish relationships were to be discussed in the National Refugee Service. These young refugees have come knowing terror and persecution, hunger and pain. They have added their courage, their loyalty, their faith, their ambition to ours in building the America that was and is to be.

CROPPERS DO HAVE BACKS

The cotton row was endless, out under the hot Arkansas sun. One night George said to his father, "Sharecroppers don't have rights. What are you going to do?" but Pappy shook his head. George knew that the planter kept the books at the commissary store, charged just what he wanted to, made Pappy trade there and somehow managed to keep them in debt no matter how hard they worked. George made up his mind.

"I'm going out and find me a better living." Finally he went down and got himself joined up with a co-operative farm down in Mississippi—the Delta Co-operative Farm at Rochdale directed by a returned missionary from Japan. (Read this solution to the Youth Problem in, 'Move on, Youth!' Chapter 4.)

HERE TODAY AND GONE TOMORROW

This is the story of youth in logging camps, on bridge and dam construction work, in the canneries, in the cotton fields and fruit orchards. Even thousands of Hollywood hopefuls are in this class. For example, Betty, who won a beauty and personality contest in her home state went to Hollywood only to find that the agent urging her to enter the movies had misrepresented himself. He had not been connected with films for years. She tried for work as a Secretary but in two years she had only two months' work. She had to appeal to a social service agency for help and is now on relief. Pastors and social workers in Hollywood are kept busy trying to help boys as well as girls, keeping up their spirits, and arranging for the return trip home when the going gets too rough.

BITTERNESS IN THE SUGAR BEETS

ripens into despair as the hearts of "Juan" and other good intentioned Mexican youth go out to the fields with the stars and come back with the stars, live in dirty huts—unscreened, unsanitary, near the pig pen or behind the barn, turned off at the end of each season with the unjust accounting of the landlord managing to keep all the earnings but a mere pittance. Only the kindly guidance of the Pastor of the Spanish Mission Church prevents utter despair. "I know," the pastor said sadly. "I wish there were some other place than the beet fields. Just remember this, Juan, that all of the people in the churches haven't forgotten you and some of us are trying to find a way to help folks like you. It may take a while, for there are plenty of churches that don't know about you yet, but while you're out there working in the beets, you aren't entirely alone. There's going to be a way out for men like you."

YOUTH AND THE LAND

The former pastor of a village church in Indiana who knows much about rural young people and their problems says, "The present tendency toward commercial agriculture leaves only three courses open to the young people who are extras—and most of them are that—on the farms:

1—They may stay in the farming areas at a terribly low standard of living;

2—They may go to the cities and work for wages that probably will afford them a standard of living that is little better; or

3—They may apply for relief or the jobs that are available through one of the government agencies." He believes that several steps must be taken:

1—Rural youth must be given vocational training and guidance, looking toward other than farming occupations;

2—New facilities for recreation must be provided, and organizations

set up for helping young people to use these facilities instead of going to the cities for commercial amusements;

3—The churches must take a larger responsibility for the social life of young people, particularly those who are no longer in school;

4—The education of rural youth must be extended, especially in the economic and social fields, so that they will be capable of organizing and carrying on groups of their own making;

5—Ways must be found of bringing together rural and urban youth so that they may see the problems of one as the problems of both.

DRIED OUT AND BLOWN OUT

Youth from the dust bowl areas of our nation—not white trash but good citizens—appreciate the "Centers" maintained in various migrant camps where they are working in fruit and vegetables. It is the churches all over the country that help keep the Centers going through the Home Missions Council and the Council of Women for Home Missions. But many, many more Centers are needed.

FRONTIERS OF THE FUTURE

A group of students from a dozen colleges and universities went to the San Juaquin Valley in California with the purpose of finding out whether the "Grapes of Wrath" country has been pictured honestly. They returned to their campusses convinced that "the cotton crop and the fruit crop are being produced at the expense of the human crop." They discussed what they will do, for something must be done. "They decide to send garments, books and food to the migrants; they determine to do without one meal a week and forward the money to missionaries who work in the valley; they fix upon a program for studying the labor organizations among "fruit tramps"; those who are Californians resolve to help their state work out the migrant problem which has been aggravated by climatic and agricultural conditions; a few of the young people decided that they will give their lives to serving those who "starve that we may eat."

But the problem belongs to all of us no matter where we live. This is a problem of democracy! Democracy is doomed unless there is a broadening in the sympathies of the average American—the great middle class which includes most of us. It is a problem of religion! Only the application of the principles of true religion can solve it. Democracy and Christianity while not identical, deal, as Thomas Mann has pointed out, with the same human stuff. "Christianity is based on the same appreciation of human values, the same respect for human personality, the same end of human aspiration, which is abundant living, always incomplete when it fails to bring fellowship with God. In other words, both democracy and Christianity look upon persons as children of God himself." Such idealism, without which democracy is a mockery, is a "must" for the solution of the problem of migratory youth.

Reading material used most extensively in the preparation of this subject were "Move on, Youth," by Otto Nall and "Youth on the Highways," by Margaret Weddell Brandon.

Ministering to Migrants

By MRS. JOHN FERGUSON, Los Angeles, California

THE title of this article is a very general and widely inclusive term, but it applies with becoming accuracy to what is being done by large numbers of persons and organizations. The wide publicity that has been given to the pitiful plight of these people has met with a heterogeneous multitude of responses, all of which has been more or less of good intent, much of it of value, some representing real sacrifice, no doubt, but all falling far short of meeting the necessities of the situation. It is much like Paul's joy in the fact that Christ was preached, by some from love and some from one motive and some from another, but "whether in pretence or in truth, Christ is proclaimed, and therein do I rejoice." So from whatever motive or by whatever method, a vast ministry of service has been rendered to these people.

FORTY GROUPS HELP

As an illustration of the above, in one section in California, a survey was made by a competent organization, and it was found that no less than forty groups, societies, clubs, civic and social, political, State and Federal departments, were doing something on behalf of those people. And this survey did not include anything being done by any church organizations. The sad part of the picture is that much of this ministering was of the indiscriminate, undirected, non-co-ordinated type and could accomplish little substantial good. Thus, notwithstanding the multiplicity of things being done, the aggregate comes far short of meeting the situation or in any way contributing to a solution of the problem.

CONSTRUCTIVE HELP

There is, however, some real constructive work being done. The Department of Education, in California, has made it possible for every child to have the advantages of school, but the problem is to secure the clothing necessary that children may avail themselves of the privileges. The Department of Health has done much to relieve the problem of sanitation and to prevent groups from crowding into unsanitary conditions; also in providing medical and nursing care. In some places land owners and the State are co-operating in providing small tracts of land for the development of homes, and assisting in their development. In Bell Gardens, Los Angeles, some 26,000 of these people are taking advantage of such opportunities and are constructing temporary homes out of almost every conceivable material that can be imagined, from goods boxes, scraps of lumber, tar paper, sheets of tin or other metal up to real lumber. You will see these houses in every conceivable stage of construction, but the people are living in them while the building is going on, or living in an open tent, or even in some instances in an old car. In this case there is a community spirit to help them to solve their difficulties, including some large industries in the general community.

The Government gives valuable assistance in the construction of Government Camps, providing foun-

dations for tents, laundering facilities, sanitary provisions, cupboards for provisions, and a few other necessities. But the Government makes certain charges for the occupants of such camps.

THE CHURCH HELPS

Now it will be noted that in all the above there is one field that remains untouched by any of these agencies or activities, the moral and spiritual well-being of these families. They are "sheep without shepherds"; "flocks without folds"; ready prey for the ravening wolves of greed and the exploitation of evil and selfish forces. Uncared for they may develop one of the most potential sources of social perils our nation has ever faced. What is the Church doing and can the Church do more for them?

Human history is largely the story of great migrations, but with the general tendency toward stabilization. There are now but few nomadic peoples. For this reason the Church has planned its program for those living under normal conditions of the established home. As we witness "the whirlpool of migratory labor here in California" and duplicated in greater or less measure in many other states, a return to normal established conditions for these vast armies does not seem hopeful in the immediate future. Has the Church the initiative and the adaptability to build a program suitable to meet the opportunity, and can she simplify and render mobile her evangelizing and teaching forces sufficiently to meet migrant conditions? Upon the answers to these two questions will depend very largely the extent to which the Church may be able to minister effectively to the Migrants.

The Church began some twenty years ago to answer the challenging implications in such questions as the above. The Council of Women for Home Missions began in about 1918 to consider the potential dangers in the increasing numbers of Migrant Workers, and a pioneer work was begun. From the first a most significant service has been rendered by the Churches through the Council. The methods used have proved to be so practical that the hearts of the Migrants have turned to those who come to them in the name of the Council of Women. The confidence and aid of Government officials, both State and

THE LESSON

"Please teach me to read these stories for myself" is the plea of this eager little boy. College girls, who give vacation time in voluntary service are grateful for the opportunity of helping these little ones.

Federal, have been won, and a fine spirit of co-operation has been established with employers. This program has received public recognition and approval, but is greatly handicapped through lack of funds.

WORLD DAY OF PRAYER OFFERINGS

Knowledge of this program and the tragic needs of the Migrants is broadcast annually through the World Day of Prayer messages to the local groups of Church Women. If the activity of the Los Angeles Council of United Church Women in furthering this program were duplicated in other local councils throughout the Nation the Church's service to the Migrants would be of great magnitude. The primary objectives of the Church's Ministry to the Migrants must ever be their moral and spiritual welfare, but cold bodies, empty stomachs, diseased surrounding and dearth of comforts are poor mediums through which to nurture moral and spiritual ideals. The Los Angeles Council has rendered remarkable service in meeting these physical needs. Tons upon tons of food and clothing have been collected and sent forward to them in the great centers in California.

TRUCKS AND RAILWAYS HELP

These supplies were forwarded without expense, the work of collecting and crating being done by volunteers and the trucking furnished gratuituously, first by private, then Government trucks. More than a year ago the Pacific Freight Lines volunteered their service, and they have delivered every ton of supplies collected without one cent of compensation.

A Speakers' Bureau of twelve members is maintained by the Los Angeles Council who are in great demand by churches, women's clubs and other organizations.

It was the writer's privilege to address an audience of one hundred fifty members of the local Motion Picture colony. They were greatly interested and rendered very active service in meeting the needs.

A CHRISTMAS GIFT FOR CHILD IN CALIFORNIA

As the Christmas Season approaches *plans are maturing which promise that every little migrant in the State of California shall have a gift and a wholesome dinner for both children and parents.*

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

NOONTIDE MEAL

"Father we Thank Thee for this Food." Wholesome, nourishing meal with plenty of milk is provided daily for the little ones in the Home Mission centers.

What the Dust Bowl Did to the Church

By the REVEREND A. C. DOUGLASS, D.D., Jetmore, Kansas

THE term "Dust Bowl" is applied to the great areas of the Central West subjected in recent years to an unusual soil erosion by wind. The dust-blowing winds are said to have reached their climax in 1934-1935. They carried finely pulverized soil materials from the wheat lands of Canada, the Dakotas, Minnesota and Nebraska and the adjacent country, as far East as the Atlantic seaboard.

At the same time similar conditions obtained in the "Southern Great Plains" from Northwestern Kansas to Central Texas, and westward from the 98th meridian to the Rocky Mountains, seriously affecting large portions of Texas, Oklahoma, New Mexico, Kansas and Colorado.

In the memory of many people still living the geographies called this region "The Great American Desert." But within the space of 50 to 75 years this vast region has been explored and settled by daring and resourceful pioneers who have carved out mighty commonwealths, with soil, minerals and other natural resources rich beyond the dreams of men. Like other sections of our American continents, this region has its own peculiar characteristics; its own particular challenge to the courage and hardihood of virile peoples. Even dust storms are not new phenomena here, and those of the past few years are not unique except in the extent of territory involved. They have occurred in the past.

The fundamental cause of these most recent, severe and prolonged dust-storm conditions was the great drought that visited the larger part of the United States in 1933 and '34. During the more normal years previously, these vast plains had experienced rapid growth in population, and in material, social and cultural progress. Seasons of average rainfall had disclosed the wonderful productiveness of the soil, particularly its adaptability for raising fine qualities of wheat and other grains. The high prices for agricultural products in the World War period resulted in the breaking up of millions of acres of the native grass lands. Reliable authority says, "Practices developed that favored soil blowing. Then suddenly following a period of more than normal rainfall came the most extended drought of history." A series of years of deficient precipitation, extreme summer temperature and the consequent drying up of reserve moisture in the soil, little or no vegetation on millions of acres of loose, plowed-up lands, and native pastures eaten down to the roots by starving cattle, combined to furnish the exact conditions for dust storms on a scale vaster than ever before known in the history of America.

Western Kansas is only a small part of the "Dust Bowl." But being near its center, the conditions here may be taken as largely characteristic of the whole. The area affected was estimated in 1935 at 8,871,227 acres in this one state—equal to a tract of 15,861 square miles. Hodgeman County, where the writer resides, was credited with 225,000 acres of blowing land. Gradually, through corrective methods in dealing with the soil and conserving the rainfall,

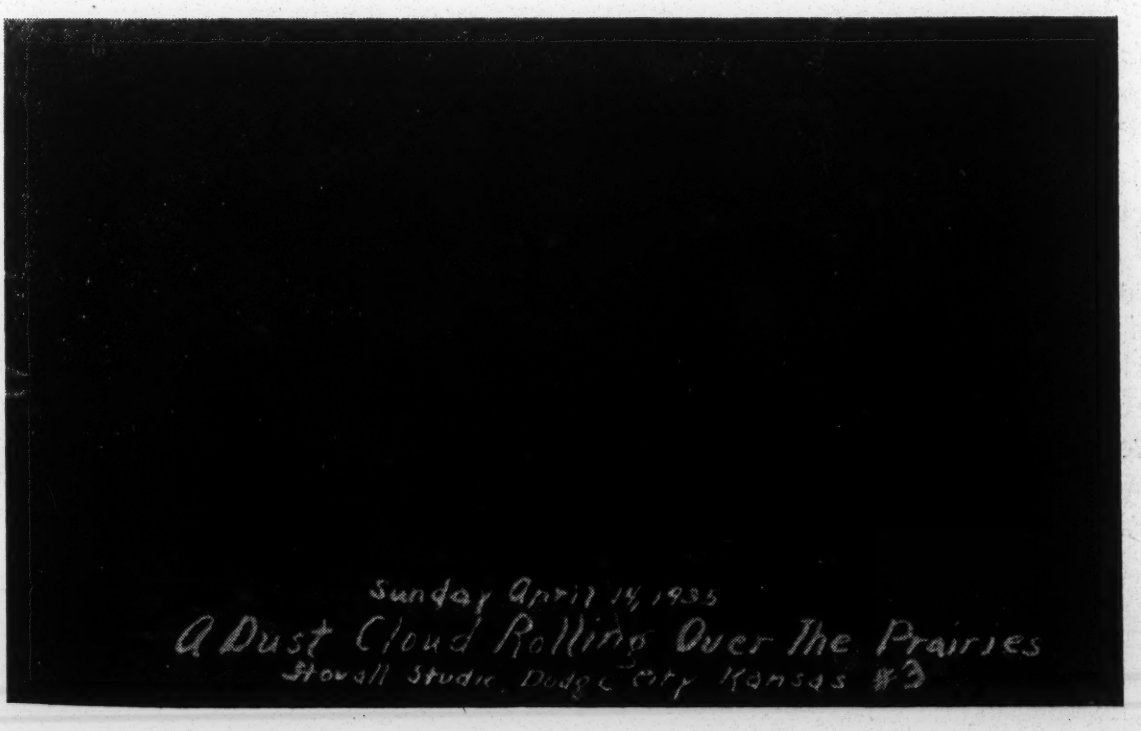
along with increased precipitation the past year and an abundance of protective vegetation on pasture lands and cultivated fields, conditions and prospects for the future have greatly improved.

The main object of this article is to consider "What the Dust Bowl Did to the Church." The effect has been serious—certainly, but by no means disastrous or without its compensations.

First: Church Budgets may be mentioned. Let it be noted that ever since the Great Plains began to open to settlers, the Church has kept pace with the rapid development of the respective communities and quietly exerted its wholesome influence. As settlements multiplied, and populations increased, congregations have been organized, buildings erected, and as a rule the work fairly well prosecuted.

The combined result of the economic depression and the prolonged drought may be illustrated by the case of our most Western U. P. congregation in Kansas in the Dust Bowl. During the peak seven post-war fat years, the annual average per member contribution was $31.07; during a later seven year lean period of drought, dust and depression it was $14.37, a decrease of 54 per cent plus. We are persuaded that the falling off of contributions in the churches generally was much more pronounced than the above example would indicate.

During these trying years not a few churches were disorganized. Some that in good times had gone into debt building expensive houses of worship were especially hard hit. Other congregations once self-supporting united in circuits or federated groups in one pastoral charge. Small Bible Schools in public school houses and without trained leadership furnished the only religious training in many rural communities. Few new organizations have been formed. Many church buildings have



deteriorated from lack of paint, leaky roofs and general repairs. Much equipment for efficient work has not been forthcoming—all this from lack of funds.

Second: Another noticeable effect has been an unusual shifting of the population. Many land owners, once prosperous, willing and able supporters of the Church, have lost their holdings entirely. Others have struggled along bravely, literally "biting the dust" and holding on as "by the skin of the teeth" from one year to another awaiting the change in the weather cycle. But in spite of the persistent tenacity of some to hold on against great odds, in spite of the merited assistance from government sources, many thousands have felt constrained to move away to other parts, and doubtless some have found themselves among the wandering migrant class of "Grapes of Wrath" fame.

A new map of the December (1940) *National Geographic Magazine* shows a string of states of the Dust Bowl area, viz. North Dakota, South Dakota, Nebraska, Kansas and Colorado, which, with the exception of Vermont, are the only states in the Union whose populations have decreased during the past decade. The total net loss in the five states amounts to 305,459. This has meant a distinct loss to the churches throughout the whole area. Single congregations have in most cases suffered from this cause. The church which the writer serves as pastor, inside of two of the drought years, saw 20 per cent of its enrolled membership, not to speak of attending constituents, move out of its bounds.

Third: There are certain social and spiritual assets to be credited to the Dust Bowl period. These years have had their distinct values to the Church and to society in general. "When thy judgments are in the earth, the inhabitants of the world learn righteousness."

Much has been learned about nature's laws and the need of cooperating with them in the care of the soil. Mutual trials and hardships have made more real and vital the spirit of brotherhood and neighborliness. We almost marvel at times at the cheerfulness, patience, unselfishness and mutual regard that is generated under common afflictions.

Christ has come to mean more than ever before to many tried hearts. The Church has had its part in cultivating the Christian virtues. Through its sympathetic approaches and interest, its messages of hope, confidence and faith, its continued proclamation of the gospel of good cheer and Christ's availability for all life's experiences, it has helped many to see the futility of things merely transient as compared with the spiritual resources which can never fail.

In no other portion of our great country are there greater opportunities before the Church, or greater possibilities for the growth and development of a strong, virile, courageous, Christian civilization, than in these vast central regions of America, dubbed the "Dust Bowl."

Suggested Devotional Service

For Program Study on "SHIFTING POPULATIONS"

By (Mrs. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1940: GREAT ASSURANCES.

February: Assurance Concerning Jesus the Christ.—John 4:42.

Solo: (By hidden singer.) No. 220 in the Bible Songs Hymnal.

Poem:

"Jesus, Thou joy of loving hearts,
Thou Fount of life! Thou Light of men!
From the best bliss that earth imparts,
We turn unfilled to Thee again.
Thy truth unchanged hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee Thou art good,
To them that find Thee, All in All."

Song: B.S.H. No. 108.

Scripture Reading: John 4:31-42.

Prayer Song: B.S.H. No. 61.

Scripture and Song: For song, use B. S. H. No. 40. Precede each stanza with one of the following verses of Scripture, in the order named: John 8:12; Matt. 11:28; John 14:6; and Luke 19:10.

Leader: Jesus of Nazareth was a historical character—a historical character as truly as Alexander the Great, Julius Caesar, or George Washington. We believe that He was a character in history on the same kind of evidence by which we believe that they were characters in history. He came into the world through the gates of birth; He grew to manhood; He became the leader of a little band of devoted disciples; after a brief public career, He was put to death; the number of His followers has steadily increased through all subsequent centuries.

But it is not enough to believe that Jesus was a mere historical character. He was this; but He was infinitely more. The circumstances connected with His birth, His manifest fulfillment of ancient Hebrew prophecy, the character of His teaching, His miraculous power, the phenomena attending His crucifixion, His resurrection, and His ascension lead us to accept the assurance of the Samaritans—"We have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." The knowledge of what Jesus was and is, of what He did and does, of His power to change hearts and lives, and the personal experience of His transforming power are proofs that He was what He claimed to be, the Son of God and the Saviour of the world.

Poems and Song: Have the audience sing the chorus of B. S. H. No. 44 after each of the following poems:

(a) Words of stanza 1 of No. 210 in B. S. H.

(b) Words of stanza 1 of No. 215.

(c) Words of stanza 1 of No. 222.

(d) "Adoring thousands at Thy feet
In faith and love shall fall;
And countless souls, redeemed from sin,
Shall crown Thee Lord of all."

Prayer: For suggestions see 13, 14, 16 Days in the Prayer Cycle.

Closing Thought:

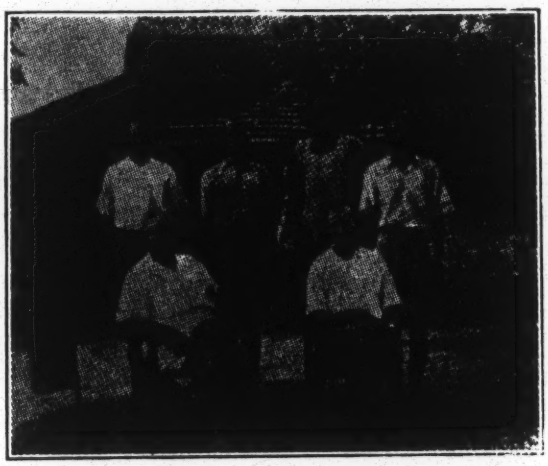
"We gird us for the coming fight,
And strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons He has given,
The light, the truth, the love of heaven."

"The Gentle Savage" Meets Christ

By DR. A. N. TUCKER

The New Testament has been published recently for a branch of the Dinka tribe known as the Bor, who live in the Southern Sudan. The translation has been made by Archdeacon A. Shaw of the Church Missionary Society, with the help of Pilip Anyang Agul, Daniel Deng Atong, Gordon Apeec Ayom and his wife, Martha Abiei Nyieth. Dr. Tucker, who writes this interesting article about the Dinkas, is on the staff of the School of Oriental and African Studies and was sent out by the Government of the Sudan to study the languages of this district and prepare the system by which they should be written according to the new "African" alphabet.

THE "Sudd" area of the Southern Sudan, roughly east, west and south of the junction of the White Nile and the Sobat River, is nothing but a vast swamp. In the rainy season it is under water, and only the high lands with their thinly scattered woods are habitable. In the dry season the water rapidly recedes, and the pampas-like marshes are exposed. These soon bake hard, the ground splits into innumerable cracks, and the tall grass dries up. By the end of the dry season, when the grass fires are sending their smoke columns high into the air, and swarms of birds pursue the fleeing insect life, the scene is desolation indeed. Then comes the beginning of the rainy season with its violent thunderstorms, and the whole land is transformed almost overnight into a temporary paradise of vivid green with exotic flowers, before being drowned again by the encroaching floods.



Dr. A. N. Tucker, with Archdeacon Shaw and The Dinkas who helped with the translation.

RACE

This country is inhabited by a peculiar long-legged race of people, commonly called the "Nilotes." There are three main Nilotic races —Shilluk, Nuer and Dinka, the last being the most numerous and widely scattered, comprising about half a million souls grouped into some thirty tribes. These people are perhaps the most primitive in Africa, and perhaps also the most gentle—they have been called by Richard Wyndham "The Gentle Savage." Although their skins are coal black, their features are surprisingly un-Negro. They are amiable giants, six feet being the average height of a man; but their bodies are thin and of a spidery gracefulness, this aspect being heightened by the fact that most of them wear no clothing. This lack, if lack it be, is often compensated for by a complete coating of grey ash, for the Dinka frequently sleep in the ashes of their

fires, both for warmth and for protection against mosquitoes.

CATTLE BREEDERS AND FISHERMEN

The Dinka are great cattle breeders, their whole life being centered in the cult of the cow. With their great herds they follow the rise and fall of the rivers. In the rainy season, when the swamps are full, they

Dr. Tucker between an African Pigmy and a Dinka.

live inland in their permanent homesteads, and the cattle are housed in enormous barn-like huts. In the dry season, as the floods drain away from the land, they follow the receding water, finally settling in camps next to the shrunken rivers, the cattle pegged out in the open and the men sleeping behind roughly made windbrakes. Life in the summer cattle camps is idyllic. Every morning the cattle are unpegged, driven out to graze, and left in charge of boys, while the men employ their time largely in fishing.

Dinka fishing is peculiar to itself. One method is to wade knee deep in the river or pool, hurling a many-barbed spear into the water apparently at random; usually every tenth cast or so transfixes a fish. Another method is by means of a kind of lobster-pot, without a bottom. This is plunged into the water by the wader, who then puts his hand in through the top and pulls out the catch. Since this may consist of an electric fish of unpleasantly high voltage, or a "tiger" fish with teeth capable of removing a finger, or a fish with sharp and poisonous protruding bones, fishing is never without interest. Crocodiles, too, help to break the monotony of life, and every year fierce man-eating lions take toll of animal and human life.

In the evenings the drums throb, and the Dinka give themselves over to dancing. The dancing is, to our eyes, extremely wild, and spears are flourished in mock battle, or else, with arms held aloft in queer curves to illustrate the twisted horns of their cattle, the dancers bellow the praises of their favorite bulls.

"RAIN-MAKERS"

Towards the end of the dry season, however, hunger begins to make itself felt. The grain from their scanty "durra" crops is exhausted, and anxious eyes are turned skywards for the first sign of rain. Now is the time for the official "rain-makers" to be active, and bulls are ceremoniously sacrificed to this end. For, if the rains are late, the hoeing and planting will be late, and famine will result.

(Continued on Page 291)

One Touch of Nature

By THE REVEREND REID F. SHIELDS, D.D., Khartum, The Sundan

"One touch of nature makes the whole world kin."—Wm. Shakespeare.

"WELL say! Where'dja get the necktie?"

"Off your tie-rack."

"You're taking my best tie."

"Well, I had to have something to match this new shirt. I'll help you out some time."

A tie to match his shirt! Could this be the boy who only yesterday spurned any tie and considered it only unwarranted fussiness on the part of his parents to insist that he be more careful of his clothes. Now here he was, a model of sartorial elegance from immaculate hair to saddle shoes. Handsome—and self-conscious. Going to see his girl.

On the bare little patch of ground which lay between the village and the Sobat River, a group of boys was playing at a sham battle. Each had a bunch of long dry straws and a lump of black mud. Moulding a bit of the mud into an arrow head on the end of a straw, they hurled these little spears with remarkable precision and a great deal of glee at some nearby bushes which did temporary service as an enemy tribe. The boys ranged in age up to about fourteen. They were entirely innocent of clothing—which might save laundry but does nothing to prevent an accumulation of dirt. Naturally black bodies were an ugly gray from the smear of wood-ashes put on against the sting of mosquitoes and the chill of early morning wind. But now at mid-day even that gray covering was decidedly marred. Eyes peered out of great black sockets from which no water had washed the evidences of sleep. Mouths were circled by irregular black rings where food and drink had washed away the ashes. Fantastic faces, above bodies also streaked where ashes had been accidentally washed or rubbed off or where dirt of another color had been rubbed on.

A young man of eighteen or twenty years came from one of the round, thatched huts across the bare common to a path which led over the grassy plain to some other village. A handsome, stalwart young man he was. His black skin was oiled and rubbed to rival polished ebony. The corners of a white cloth were knotted over his left shoulder allowing the garment to fall gracefully in a kind of toga to the knees. His hair was not pasted down with "stacomb," nor was it the work of a moment's brushing. Months of care and training had been given to it and now the hair was shaped to resemble two small pie-pans attached to the sides of his head in the back with numerous little balls over the top and front shaped with butter and red brick-dust, the whole set off by a long, white bird plume. In his ears were porcupine quills. He had bright beads around his neck and as he walked his cloth swung back to reveal other strands of colored beads around his waist. He had bracelets of copper wire and one of iron with

(Continued on Page 282)

Aged Peoples' Home in California

GREETINGS from the Women's Association of the West to the members and friends of the United Presbyterian Church of North America. We are thankful to have the privilege of presenting our work through the pages of *The Womens Missionary Magazine.*

The possibility of establishing an "Aged People's Home" in California had been considered for quite a long time, before a group of United Presbyterian Women decided to incorporate, secure a charter, and proceed with the undertaking.

This was done, and we have been organized for some years, but varied circumstances have kept us from realizing our hopes to the fullest extent. We have had many adverse situations to overcome, yet we have advanced and our first unit is a reality.

The main problem was to find a suitable location. We had several pieces of property donated to us, but none suitable for operation as a home. Three years ago we found a lovely location at 2130 E. Windsor Road, Glendale, California. As to the beauty of the ground and the attractive location, many of our ladies can attest after having visited it on the trip made possible during the meeting of the W.G.M.S. at Santa Ana last June.

The house on the property is a commodious English type structure. It is surrounded by a cypress hedge, many beautiful trees and shrubs of the semi-tropical variety which make for beauty and shade and is ideal for our purpose both for location and setting. This building is to be used as the first unit of the home. We have ample grounds for the building of bungalows. If there are any who would like to avail themselves of the opportunity to build their own house, and enjoy the privileges and fellowship of our Home, we will be glad to correspond with them.

We are in the Los Angeles Metro-

Aged People's Home, Glendale, California

politan district yet away from the noise and stir of the city, as Glendale is a suburb of Los Angeles proper and out towards the Mountains which are in full view from the windows of the home.

We have the endorsement of the Los Angeles Presbytery and the Synod of California, and many of the churches of the northwest and also the middlewest have sent encouragement and support, so this is not a local project, but of vital interest to the churches at large. Our nearest U. P. Church is Occidental of which Rev. Dwight Gillespie is pastor and is the church home of several of our "family."

We have a waiting list of those desiring to become "life guests," but our state laws are very strict concerning assuming such responsibility. We are gradually meeting these State demands, but the endowment required, so that we may guarantee life care, is sufficient to challenge the interest and help of our church, to assume the attainment of our goal. We have several parties interested in building cottages, which they may occupy themselves, and at the same time become members of the home family.

For the past few years we have had an annual ingathering in September and this affair has been the means of creating a wider interest. The 1940 meeting was quite a success as to general interest and the bazaar was well attended and brought in a nice sum. Many donations came from outside our local section. Beside the bazaar and donations, a splendid program of music, speeches, etc., was presented. We were honored to have two of our returned missionaries on furlough, Mrs. Rachel Seiver and Miss Lois Kingan, whose homes are in Los Angeles, with us to take part on the program in the afternoon. They put on an exercise portraying two retired missionaries coming home who were so thankful to have such a lovely place in which to come and spend their last days. We are anxious for a still further interest in our project. Remember our work at the Throne of Grace.

Any correspondence can be addressed to Mrs. E. K. Bishop, 326 N. Comstock Ave., Whittier, California.

ONE TOUCH OF NATURE

(Continued from Page 280)

sharp prongs—very handy in case of trouble. A broad band of woven beads was laced around one muscular arm and a strip of white fur around the other arm above the elbow supported two braided grass cords about eighteen inches long on which dangled little, inch-thick balls of soft black fur. Above each well shaped calf was also a strip of white fur. The young man carried two long graceful spears and a heavy wooden club, about thirty inches long and ornamented with two leather "ears."

Not all this finery was his own. His friends and brothers had contributed to produce this Sudanese version of sartorial perfection. The young man was handsome—and knew it. But he was also a little self-conscious. He was going to see his girl.

"Information Please"

(The following adaptation of the famous radio program was presented at a meeting of the Allegheny Presbyterial on Oct. 10, 1940. The board of experts consisted of Mrs. John P. White, the editor of The Womens Missionary Magazine; Mrs. O. H. Milligan, a member of the Women's Board; Mesdames W. R. Wilson and John A. Crawford, former members of the Women's Board; and Mrs. Martha Vincent Gerber, a Pittsburgh musician. Assisting at the piano was Mrs. J. W. Springer; and the master of ceremonies was Mrs. Chas. W. Fulton.

India prints, Egyptian scarves, an American Indian rug, and a hickory basket from the mountains gave color and missionary atmosphere to the platform. At a W.G.M.S. microphone on one table were seated Mesdames White, Wilson, and Fulton; and at another W.G.M.S. microphone on another table were seated Mesdames Crawford, Milligan, and Gerber.

For the questions during the presentation, the master of ceremonies referred to a large W.G.M.S. binder pad. Other properties consisted of an "Applause" sign, a card on which was painted a large interrogation mark, and an instrument with which the crowing of a rooster was imitated.)

MRS. FULTON: "Information Please!" Presented at this time by the W.G.M.S., famous the world over for its fine members. (Cock crows.) Wake up, Allegheny Presbyterial! It's time to stump the experts. "Information Please"—forty minutes of quizzing, with Madame W.G.M.S.—member supplying the questions and our own panel of experts supplying the answers, plus whatever else they feel like saying. Send us stumpers. We have a board of experts who can answer them. You may submit any number of original questions. For every question our experts fail to answer, the sender gets a year's subscription to *The Womens Missionary Magazine* plus a *bill* for a dollar. For every question we use, whether or not it is answered correctly, the sender gets a leaflet on "Departments of Work." Our editorial staff may reword your question a trifle. Don't fret over that. Whenever there is a duplication of questions, "Information Please" uses the one that was submitted first. All questions become the property of "Information Please" and should be addressed in care of the W.G.M.S., 209 Ninth St., Pittsburgh, Pennsylvania.

This is an ad lib. program. We have fun doing it that way and we hope you do, too. The rules are very simple, though the questions often aren't. The experts raise their hands if they know the answer or feel like guessing. Today our board of experts consists of our reliable veterans: Mrs. "Franklin P. Adams" Wilson, not only filled with wisdom but punful as well; the practically unstumpable Mrs. "John Kieran" Crawford; and the musically-wise Mrs. "Oscar Levant" Gerber, whose mind will be prodded by Mrs. "Deems Taylor" Springer at the piano. One of our guests of honor this morning is Mrs. "John Gunther" Milligan, author of many widely-used pageants. I'm not certain she knows all about "The Inside of Europe" and "The Inside of Asia" but I am positive—as you will be shortly—that she knows all about the inside of missions. Our other guest of honor today is the widely-travelled and ever-popular editor and commentator on foreign affairs, Mrs. "H. V. Kaltenborn" White, whose wisdom and wit are internationally known. These invited victims now stand ready—rather, they sit ready—to answer, or try to answer, all your queries. The master of ceremonies today as-

Used by permission of "Information Please."

sumes the role of "Clifton Fadiman" simply because her husband's initials happen to be C. F., thus coinciding with those of "Clifton Fadiman."

Today our experts will be expected to answer the questions according to the five vowels:

(1) We shall give the A's to Mrs. White—all questions on MAgazines, MAps, and perhaps even on MAgic.

(2) To Mrs. Wilson we shall give the E's—all queries about MEssages and MEthods.

(3) To Mrs. Crawford go the I's—all questions concerning MIssionaries and MIlestones.

(4) To Mrs. Milligan, the O's—all problems of MOneys and MOtives.

(5) And lastly the U's to Mrs. Gerber — everything relating to MUsic.

MRS. GERBER: Why only one for me, when every one else gets two or three?

MRS. FULTON: Well, we thought of MUddles for you; but we hoped we wouldn't have any of those today. However, if we should have any, we shall refer them to you and we shall expect you to get us out of them. Now we are ready for the first question. It is divided into four parts, and you must get three out of the four. The question reads: Of what does the following remind you—a shoe-last? I see several hands; but, since this question concerns MIlestones, I shall refer it to Mrs. Crawford.

MRS. CRAWFORD: A shoe-last reminds me of William Carey, the consecrated cobbler, whose splendid missionary work in India was the beginning of the most effective period of Protestant world missions.

MRS. FULTON: The second part of the question is: Of what does a loom remind you? Mrs. Crawford again.

MRS. CRAWFORD: A loom reminds me of David Livingstone who, as a poor Scotch lad, had to go to work in a cotton mill at the age of ten and who, during thirty years of his later life, made an adventurous journey into the heart of Africa which well exemplified the zeal, energy, and devotion which have animated Protestant missions.

MRS. FULTON: Here's the third part of the question: Of what does a haystack remind you? And there's Mrs. Crawford's hand again.

MRS. CRAWFORD: That reminds me of the haystack prayer meeting where a group of young men formed themselves into a mission band. This meeting marks one of the turning-points in the history of missions.

MRS. FULTON: Where do you get all your information?

MRS. CRAWFORD: In mission study books, of course. No excuse these days for lack of knowledge along that line.

MRS. FULTON: You've already answered three of the four parts of this question, which were all that were required; but see what you can do with the fourth part: Of what does a market-house remind you?

MRS. CRAWFORD: That's easy. The union which formed the United Presbyterian Denomination was consummated at the old market-house in downtown Pittsburgh, Pennsylvania.

MRS. FULTON: I wonder why that last part was put with the other three which were so closely related along the missionary line.

MRS. CRAWFORD: I suppose it was for the reason that the United Presbyterian Denomination has always been outstanding in mission work. At the time of the union, the united assembly took action not only to continue their already-established missions in South America, in Syria, in India, and in Egypt, but also to establish missions in two other foreign fields, one in China and one in Africa. Later, circumstances led to the turning over to other denominations the missions in South America, in China, and in Syria.

MRS. FULTON: Way down at the

end of our questions for today I see one that concerns MIssionaries, Mrs. Crawford. The answer to it is long; so I think you would better begin to work on it now. Here's what you are to do: Name a missionary from any one of our mission fields for each letter of the alphabet. You may use either first or last names; but you must give the name of the field of each one, and you must get twenty-five of the twenty-six. We'll expect to hear from you near the end of this broadcast. Our second question has two parts. The question is: What have the following cities in common? The first group consists of Los Angeles, Cal.; Monmouth, Ill.; New Castle, Pa.; Sterling, Kan.; Fort Morgan, Colo.

MRS. WILSON: Each is a city where a W.G.M.S. Convention was held.

MRS. FULTON: Mrs. Wilson, you were to answer questions concerning MEssages today. What MEssage would that question have for us?

MRS. WILSON: Undoubtedly that each of us should plan to attend the W.G.M.S. Convention in Washington, D. C., next year.

MRS. FULTON: Now the second part of our question. What have the following cities in common: Tanta, Egypt; Sialkot, Sargodha, Jhelum, and Pasrur in India; Henderson, N. C.; and Miller's Ferry, Ala.?

MRS. WILSON: Each of those cities has a hospital under the care of the W.G.M.S.

MRS. FULTON: Mrs. White, are all four of our hospitals in India large ones and fully staffed?

MRS. WHITE: Memorial Hospital is a beautiful large hospital very well equipped. The others are small. I'm sorry to say that they are not fully staffed. The truth is that we have only one missionary-doctor for all four hospitals. There are some Indian doctors; but only one doctor sent from the United States.

MRS. FULTON: In that case, we'd hardly call them all modern hospitals if they were here in America, would we?

MRS. WHITE: Certainly not; but the clinics minister to thousands of sick people every year.

MRS. WILSON: I suppose that the message which comes to each of us from that question, then, is that the whole work of the W.G.M.S. should receive better support from us.

MRS. FULTON: Our next question has seven parts, and you experts must get six of the seven. The question reads: Why are the following alike? And the first part is: Pittsburgh and Khartum.

MRS. WHITE: Each of those cities is situated at a place where two rivers meet and form a third river. And it is interesting to note at Khartum, after the waters of the two rivers have met, for how great a distance the clear, blue water of the Blue Nile can be distinguished from the grayish-green water of the White Nile as they flow side by side in the Nile River.

MRS. CRAWFORD: Nothing strange about that. If you go on one of Pittsburgh's hills, you can easily trace the water from the Allegheny River or the Monongahela River as it flows into the Ohio—and for a long distance, too.

MRS. WHITE: I've never noticed it.

MRS. CRAWFORD: Well, you should. "See America first," you know.

MRS. FULTON: Here's the second part: Why are a missionary and a penny alike?

MRS. GERBER: Because each goes to Church often.

MRS. FULTON: Shame on you, Mrs. Gerber, for suggesting to a United Presbyterian radio audience that a penny goes to Church often. Have you a better answer, Mrs. Milligan?

MRS. MILLIGAN: I think a missionary and a penny are alike because each is one cent (sent).

MRS. FULTON: Correct. Now, why are the golden candlesticks mentioned in the Revelation and the budget departments of the W.G.M.S. alike?

MRS. WHITE: Because each is seven in number. The budget departments, you know, are the famous "seven departments" to which all societies are asked to contribute: Foreign, Home, Negro, Indian, Parsonage, Benevolence, and Temperance and Reform.

MRS. FULTON: I thought Ministerial Relief was one of the seven departments.

MRS. WHITE: It is; but its new name is Benevolence.

MRS. FULTON: Fourth part of our question—Why are the following alike: the place where our Women's first Thank Offering was gathered and the meeting-place of the W.G.M.S. Convention in 1941?

MRS. MILLIGAN: The name of each is Washington. The first Thank Offering of our women was presented at Washington, Pennsylvania, at the W.G.M.S. Convention in 1888; and the meeting-place of the W.G.M.S. Convention in 1941 will be in Washington in the District of Columbia.

MRS. FULTON: Why are the total number of societies of the W.G.M.S. in America and this calendar year alike?

MRS. WHITE: In this calendar year of 1940 there are 1,940 societies of the W.G.M.S. in America; and, strange to say, during last year, 1939, there were exactly 1,939 societies.

MRS. FULTON: The sixth part of our question—Why are the Young Women's Department and the Junior Department alike?

MRS. MILLIGAN: Each of those departments, as a part of its special work, contributes the salary of a missionary to the Sudan—and at the present time each of these missionaries is named Mary. The young Women claim Miss Mary Coie at Khartum North and the Juniors claim Miss Mary Ewing at Doleib Hill.

MRS. FULTON: The last part of our question—Why are the following alike: last year's total disbursements of the W.G.M.S. and the amount of money that would be received if each United Presbyterian woman gave a penny a day for her Thank Offering?

MRS. MILLIGAN: Each of those amounts is approximately $350,000. However, the latest statistics show that if each United Presbyterian woman would give a penny a day, for her Thank Offering, the amount would be approximately $360,000—a sum that would support the entire work of the W.G.M.S. How that work could be enlarged if $360,000, were given for Thank Offering; for then all regular gifts could be used for strengthening and extending the present work!

MRS. FULTON: The next question goes to you, Mrs. Gerber, for it concerns music. You are to name the mission field which is suggested by each of the following selections and to give an appropriate Bible verse for each. There are seven selections; and Mrs. Springer will play a few measures of each. Let's have the first one, Mrs. Springer.

(MRS. SPRINGER plays)

MRS. GERBER: That is "A Song of India" by Rimsky- Korsakow. It suggests India to me; and I think that a verse from the second chapter of Isaiah is appropriate. (Recites Isa. 2:8.)

MRS. FULTON: May we have the second selection, Mrs. Springer?

(MRS. SPRINGER plays)

MRS. GERBER: That music is part of the "Chorus of the Priestesses" in the temple scene from the opera, "Aida" by Verdi. Since the scene of that opera is laid in Egypt, I naturally am reminded of our mission in that land. (Recites Isa. 19:25.)

MRS. FULTON: Splendid, Mrs. Gerber. Now the third selection, please.

(MRS. SPRINGER plays)

MRS. GERBER: That is Cadman's "A Nubian Face on the Nile." That brings the Sudan to mind, and another verse from Isaiah. (Recites Isa. 18:1,2.)

MRS. FULTON: Very appropriate. And now the fourth selection.

(MRS. SPRINGER plays)

MRS. GERBER: That's another one by Cadman. It is one of his American Indian songs, "From the Land of the Sky-blue Water." It suggests our work for the American Indian; and, since the Indian in his early beliefs worshiped a great spirit, I think John 4:24 is fitting. (Recites John 4:24.)

MRS. FULTON: Very good, Mrs. Gerber. See what you can do with the next one.

(MRS. SPRINGER plays)

MRS. GERBER: That's easy. It's a Negro spiritual, "Standin' in the Need of Prayer," and it suggests our missions for the Negroes in the United States. (Recites Song of Solomon 1:6.)

MRS. FULTON: You're doing very well, Mrs. Gerber. Now for the sixth selection.

(MRS. SPRINGER plays)

MRS. GERBER: That one is "Billy Boy," an old mountain folk-song. Of course, I am reminded of our mountain missions and a verse from Deuteronomy. (Recites Deut. 15:11.)

MRS. FULTON: Now the seventh and last number.

(MRS. SPRINGER plays)

MRS. GERBER: "The Sidewalks of New York"—that most certainly calls to mind the work for the New Americans. As for an appropriate Bible verse, why not Ephesians 2:12? (Recites it.)

MRS. FULTON: Very well done, Mrs. Gerber. You answered seven out of seven correctly. You are to be congratulated. By the way, I'll venture to say that that is most probably the first time "The Sidewalks of New York" ever got on a missionary program! The next question to be submitted to you experts has three parts; here is the first—What is the difference between the number of our American presbyterials and the number of weeks in a year?

MRS. WILSON: The difference is one; for there are fifty-two weeks in a year and there are fifty-three presbyterials in our denomination in the United States.

MRS. FULTON: Correct. Next, what is the difference between Hinduism and Mohammedanism?

MRS. WILSON: The Hindus worship idols and the Muslims do not.

MRS. FULTON: Perhaps I should have referred that question to you, Mrs. White, since it deals with foreign affairs. Do you have any late news from abroad for us?

MRS. WHITE: The latest news from Egypt is that because of the war the minarets on Mohammedan mosques in several cities in the northern part of Egypt are no longer lighted at night; they are blacked-out for fear of air raids. Let us pray for our mission work in Egypt that never will there be a black-out of the Gospel in that land.

MRS. FULTON: The last part of our question is: What is the difference between a Prayer Circle and a Prayer Cycle?

MRS. WILSON: A Prayer Circle is a group of persons—a group of pray-ers. A Prayer Cycle is a book containing suggestions for daily prayers.

MRS. FULTON: How's your list of missionaries, Mrs. Crawford?

MRS. CRAWFORD: I'm as far as L now.

MRS. FULTON: Very good. Here's the next question: Does Mrs. White read *The Womens Missionary Magazine?* With this question came a letter of explanation. It seems that two W.G.M.S. members were discussing the Magazine. When the first member chided the second for not having read a certain article, the latter said, "Well, I'm too busy to read the Magazine; and, what's more, I'll venture a guess that even Mrs. White herself doesn't read it." Now, Mrs. White, you are to prove that you do read it, by identifying some scenes from the September, 1940, issue. You must get three out of four. The first is: "My father has seven wives and maybe a hundred children," he said. "Are they all alive?" I asked.

MRS. WHITE: That is a scene from

Nasir in The Sudan when the clinic helper was talking to Miss Ray Huffman. Of his "maybe a hundred" brothers and sisters he said, "Most of them are dead. They died when they were babies." Then he began to count the living ones on his fingers —and had fingers and enough to spare.

MRS. FULTON: The second scene to identify is: "At the front of the Chapel she sat on a blanket on the floor, and took into her trembling hands the sacred emblems of her Saviour's love."

MRS. WHITE: That is tht story of an American Indian grandmother who was so crippled that she had to be carried into our Chapel at Tama, Iowa, to partake, for the first time, of the Lord's Supper.

MRS. FULTON: The third scene is: "I don't understand this tithin' business; there's a ketch in it somehow."

MRS. WHITE: That is the answer an old gentleman made when the matter of tithing was presented to him. He also said, "It's a scheme to get a fellow to give more than he intended to give."

MRS. FULTON: You've identified three already, Mrs. White; but see what you can do with this fourth scene: "They sing back and forth to each other, making up the words as they go."

MRS. WHITE: That is the scene of some Sudanese at Doleib Hill. Two girls on the porch of the mission house were making bead aprons; inside the house a boy was cooking. Miss Mary Ewing wrote that they laughed and had great fun as they sang back and forth to each other, making up the words as they sang.

MRS. FULTON: Is she the same Mary Ewing who was mentioned before?

MRS. WHITE: Yes, the Junior Special worker.

MRS. FULTON: We are convinced, Mrs. White, that you do read the Magazine, and we hope that all W.G.M.S. members and their husbands will follow your example! Next, we have a question concerning departments of work. It has six parts. What department of W.G. M.S. work is suggested by each of the following works of art? First, "The Appeal to the Great Spirit," a statue by Dallin.

MRS. WILSON: The American Indian Department; for that's a statue of an American Indian on Horseback.

MRS. FULTON: "The Angelus," a painting by Millet.

MRS. WILSON: It suggests the Prayer Group Department; for it pictures two persons pausing at their work to pray.

MRS. FULTON: Quite right. Now "The Widow's Mite," a painting by Dore'.

MRS. WILSON: Suggests the Thank Offering Department to me; for that is the widow whom Christ commended for her generosity.

MRS. FULTON: Very good. Fourth, "Alma Mater," a sculpture by French.

MRS. WILSON: The Young Women's Department surely; for it shows an older woman guiding a younger one.

MRS. FULTON: Next, "The Age of Innocence," a painting by Sir Joshua Reynolds.

MRS. WILSON: That's easy—the Junior Department; for it shows a lovely little child.

MRS. FULTON: Lastly, "The Thinker," a statue by Rodin.

MRS. WILSON: That could suggest either the Literature or the Statistical Department; for it shows a man deep in thought.

MRS. FULTON: Excellent, Mrs. Wilson. You've answered all six correctly. Our next question also has six parts. Here it is: What is wrong with each of the following statements? First—Three missionary magazines rank higher than our Magazine.

MRS. WHITE: Change "Three" to "No"; for we like to think that—*No* missionary magazine ranks higher than our Magazine.

(Applause sign is held up.)

MRS. FULTON: Second statement—Our women were not the first to take up the idea of a special Women's Thank Offering.

MRS. MILLIGAN: Delete "not" and make it read—Our women were the first to take up the idea of a special Women's Thank Offering.

MRS. FULTON: Third—Thank Offering money should reach Mrs. Hill by March thirty-first.

MRS. MILLIGAN: You'll have to change that date; for Mrs. Hill, treasurer of the Women's Board, closes her books for the Thank Offering on January first, hence your offering should be in her hands—through your Presbyterial Treasurer—as early as possible before that date.

MRS. GERBER: Since the Thank Offering has been mentioned and since I am sitting at the IOU table today, I have been thinking that each of us should remember to place a good amount daily in her Thank Offering box. The least thing that we can do, since we owe so much to God, is to show that we are thankful.

MRS. FULTON: That's very true; but what do you mean by the IOU table?

MRS. GERBER: Well, Mrs. Crawford is answering questions concerning MIssionaries, etc. She has the vowel I. Mrs. Milligan is answering questions about MOneys, etc. She has the vowel O. I'm answering questions on MUsic; so I have the vowel U. That makes our table the IOU table.

MRS. FULTON: Quite clever of you, Mrs. Gerber, to think of that. It leads me to say that, if any member of the W.G.M.S. has been borrowing from her Thank Offering box, I hope she remembers to pay back, with interest, every IOU she has thus incurred! Next statement — Every United Presbyterian woman is a subscriber to *The Womens Missionary Magazine.*

MRS. WHITE: I'm sorry to say you'll have to insert "ninth" after "every" to make it read — Every ninth United Presbyterian woman is a subscriber to *The Womens Missionary Magazine.*

MRS. FULTON: (In a whisper) Should we ask for any applause for that?

MRS. WHITE: (In a whisper) Dear me, no—never until *every* United Presbyterian woman is a subscriber.

MRS. FULTON: Fifth statement—The Women's Board receives enough money annually from the regular gifts of the presbyterials to carry on the work of the W.G.M.S.

MRS. MILLIGAN: The verb should be changed to "does not receive"; for the statement should be—The Women's Board does not receive enough money annually from the regular gifts of the presbyterials to carry on the work of the W.G.M.S. Legacies, lapsed annuities, interest on invested funds, regular Thank Offering, Life Memberships, Life Directorships—all these, in addition to the regular gifts, are needed to carry on the work.

MRS FULTON: Last statement—The Thank Offering is always equally divided among the mission fields.

MRS. MILLIGAN: Change "always" to "never"; for the Thank Offering is never equally divided among our mission fields. It is always divided in proportion to the existing needs of all home and foreign fields.

MRS. FULTON: Now, Mrs. Gerber, you are to prove to us that the Psalms are filled with the missionary message. Do this by singing three choruses. You must guess which ones you are to sing. Mrs. "Deems Taylor" Springer, at the piano, will help you do this by playing *only the tenor part* of each.

(Mrs. Springer plays tenor of chorus of No. 105 in the Bible Songs Hymnal.)

MRS. GERBER: That sounds like "Tell All the World His Wondrous Ways."

MRS. FULTON: Good. Will you sing it for us?

(Mrs. Gerber sings chorus.)

MRS FULTON: Now for the second chorus.

(Mrs. Springer plays tenor of chorus of No. 159 in B.S.H.)

MRS. GERBER: Oh, that must be "Repeat the Message."

MRS. FULTON: Correct. That tenor part surely sounds as if something was being repeated!

(Mrs. Gerber sings chorus.)

MRS. FULTON: May we hear the third chorus?

(Mrs. Springer plays tenor of chorus of No. 147 in B.S.H.)

MRS. GERBER: That's "Prepare Ye the Way."

(Mrs. Gerber sings chorus.)

MRS. FULTON: Beautifully done, Mrs. Gerber. Your singing has demonstrated, beyond a doubt, that the Psalms are filled with the missionary message. Now, Experts, here's a question with five parts; and you must answer all five. First part—Approximately, what percentage of the past year's disbursements of the W.G.M.S. was the Thank Offering?

MRS. MILLIGAN: One-third.

MRS. FULTON: Approximately, what percentage of the women of the United Presbyterian Church are the members of the W.G.M.S.?

MRS. WHITE: One-third.

MRS. FULTON: Approximately, what percentage of the members of the W.G.M.S. are subscribers to *The Womens Missionary Magazine?*

MRS. WHITE: One-third.

MRS. FULTON: Approximately, what percentage of the women of the United Presbyterian Church are subscribers to *The Womens Missionary Mazagine?*

MRS. WHITE: One-ninth.

MRS. FULTON: Approximately, what percentage of the cost of administration of the W.G.M.S. funds last year was the amount contributed by the presbyterials to the W.G.M.S. expense fund?

MRS. MILLIGAN: Only one-fifth.

MRS. FULTON: Then how much of every missionary dollar actually gets to the fields—about ninety-five cents?

MRS. MILLIGAN: That plus five cents; for every penny of every dollar contributed to missions through the W.G.M.S. goes to the fields. Interest on some investments, interest on the Thank Offering from the time it is received until it is distributed, money from the sale of Thank Offering supplies and of Statistical Reports—all this, together with the W.G.M.S. expense fund, helps to send missionary dollars to the fields. Since the W.G.M.S. expense fund at the rate of five cents per member was inadequate to administer our mission funds, even with the help of the previously-mentioned funds, the delegates of the 1940 convention voted to increase the W.G.M.S. fund to at least ten cents per member for Women's and Young Women's societies. (Girls' Circles and Junior Societies are not included.)

MRS. FULTON: Mrs. Crawford, I hope your list of missionaries is ready, for we're soon to go off the air.

MRS. CRAWFORD: It's completed; so I'll read it for you. I had to use some first names as you will notice.

A—Ruth Ardrey, India.
B—Helen Brownlee, Egypt.
C—Sara Conrad, Ezel, Kentucky.
D—Sallie Dickey, India, Home, and Field Secretary.
E—Mattie Ellis, Henderson, North Carolina.
F—Marjorie Faught, Ethiopia and India soon.
G—Vida Graham, India.
H—Constance Harper, Egypt.
I—Isabel Blair, Ethiopia and The Sudan.
J—Flora Jameson, India.
K—Lois Kingan, Egypt.
L—Olive Laing, India.
M—Elizabeth McKibben, Ethiopia and Egypt.
N—Ruth Nichol, Ethiopia and India soon.
O—Beulah Osgood, Knoxville, Tennessee.
P—Marian Paden, Egypt.

Q—James Quay, formerly of Egypt.
R—Willa Ramsey, India.
S—Louise Scott, India.
T—Frances Turk, The Sudan.
U—Una Coie, The Sudan.
V—Venna Patterson, Egypt.
W—Ruth Work, Egypt.
Y—Ruben Yancy, Miller's Ferry, Alabama.
Z—Mary June Zucchi, East Providence, Rhode Island.

MRS. FULTON: Why did you omit X?

MRS. CRAWFORD: I couldn't put any particular missionary down for X because *all* the missionaries are Xcellent! (Applause)

MRS. FULTON: I'm afraid that will be all we'll have time for today. This brings today's losses up to nothing; for our experts have answered all the questions correctly—as we knew they would. (Applause) Thank you, and to all you experts also we say, Thank you. And now to our listeners we say, please send your questions along; and, if you have a stumper to stump our experts, let's have it. Send your letters with questions to "Information Please" in care of the W.G.M.S., 209 Ninth Street, Pittsburgh, Pennsylvania. (Cock crows.) This is Station W.G.M.S.—the Station of Stars—Star Performers!! (Holds up sign with interrogation mark on it.)—signing off. Good morning.

"THE GENTLE SAVAGE" MEETS CHRIST

(Continued from Page 279)

(Even so, the Dinka would never dream of slaughtering their cattle for food.) Great is the rejoicing, therefore, when the first clouds gather, and the camps break up for the return trek inland.

A DIFFICULT LANGUAGE

The Dinka language is one of the most difficult of African languages for the European to master. The pronunciation is vague and muffled, so that even its representation in written characters is a major problem. Mission enterprise has been centered in four areas, with the result that at the moment four dialects are being represented in writing. These are, in chronological order, Bor (centre, Malek, on the Upper Nile, south of Malakal), Padang (centre, Melut, on the Upper Nile, north of Malakal), Rek (centre, Kajok, near Wau, in the Bahr el Ghazal), and Agar (centre, Akot, in the woods near Rumfek).

TRANSLATION OF THE NEW TESTAMENT

Although general rules for writing Dinka were discussed at Rejaf in 1928, it was not till ten years later, and after an intimate phonetic analysis of the four dialects had been made on three separate linguistic tours, that unanimity could be reached, and the present New Testament in the Bor dialect is the first work to be printed according to the new rules for spelling and word division. Other works will be produced in the other dialects, and it is hoped that by interchange of literature between the various missionary societies and dialectal areas, a standard literary Dinka dialect will eventually emerge.

From *The Bible in the World.*

Good News from Far Countries

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

AN INCIDENT

By WINIFRED F. PATTERSON, Mansehra, India

"Yes, Qazi Sahib, what may I do for you?"

A very important man, clothed in flowing white with a black coat, well-fed, self-important, sat on our verandah.

"Would you be willing to come to my village to see my wife who is very ill? I have returned from Karachi for her sake. I should like your opinion as to whether anything more can be done for her."

After a few questions, I feel sure there is little hope for the poor wife, apparently dying of tuberculosis. Still he would like me to come. He will provide a pony and ride with me himself. Yes, it is a village across country and into the hills, and I must stay in their house for the night; is sahib willing for me to come and can it be tomorrow?

This is a good chance for me to visit a new village so I say, "By the will of God we shall go tomorrow."

Next morning, behold the Qazi with two small ponies; mine was quite nice for me, but when the Qazi mounted, his pony could hardly be seen. We rode down through our bazaar, my pockets bulging with gospels and tracts.

How our bazaar loves these little sights. "There goes the giver-of-medicine-memsahib." "Yes, she is evidently going to see a sick woman, the Qazi is taking her." They approve. Even more, they like it and a stone in that terrible wall of prejudice has been knocked out.

We soon turn off the main road and follow a path over fields, down steep banks and across river beds. The sun is warm and I am off all known tracks.

Here we are at last. It is the village at the top of the hill and it is now early afternoon. After passing through a street or two, we come to the Qazi's house, dismount, boys take our ponies and we pass in. I am taken at once to the little guest room near the gate. Across the courtyard is the house.

I ask that I may see the patient at once and am conducted into the house. As I anticipated—a young, pretty girl—beyond hope.

I make friends with the women folk and the girl and after a chat with them, retire to my guest room for the longed-for tea is ready.

Water is brought and following the approved method, I step outside and stoop down. The water is poured over my hands and I wash just as they do. Many eyes are watching and if I do this right I shall get a step nearer to them.

Food is brought. There is a small window in my room. Were there ever more people trying to look through one window! The village has come to know that a *white woman,* (never before seen there) has come. I am hungry, let them look!

After tea, I go outside hoping for a chance to talk with this rough excited crowd, all women of course. There are so many that at last the gate has to be shut. I sit on a bed and persuade the women to sit down around me.

"Qazi Sahib, have I your permission to talk with these women?"

The Qazi looks at me. "Memsahib you won't say anything against our religion will you?"

"Certainly not, Qazi Sahib, here beside me sits the mullah's wife and she will let you know.

"Very well, I go now to say my prayers, " said the Qazi and he was gone.

Very difficult it was to get the women to sit and listen, and very simple was the talk I gave.

Now evening was coming on, these women ought to go, but "go" they would not. I went to my room and left the people of the house to manage them but they could not. At last the Qazi's son who had been talking with me, said, "I will settle them." And off he went with an iron rod in his hand. I felt this would not do, yet "go" the crowd must. So I too, went into the midst of them and said I would settle the matter. Then with pettings and scoldings I got those women out of the gate and shut it.

The Qazi had a relative, a pardah woman, who wanted to see me.

"I dare not take you till late in the evening," the Qazi said. So after the evening meal, in a secretive fashion and by round-about alleys, I was led to this house. There I had a nice talk with a very pleasant, intelligent woman. Then we returned.

At last all was quiet and I could lie down to sleep. Bedding is of course provided by the people of the house and one sleeps in one's clothes.

Next morning I visited the women of the house and thanked them for their hospitality and with the Qazi's son as my escort, started for home. Down the hill we went, along the same path on which we had come, across the river beds, through the fields, then through the bazaars and home.

I cannot get them out of my mind, the curious rough crowd of women, the mullah's wife, the pleasant intelligent pardah woman and especially the pretty girl wife, beyond hope.

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

DAILY VACATION BIBLE SCHOOL

By MISS ANNA B. CRISWELL, Assiut, Egypt

The Daily Vacation Bible Schools were carried on as usual this past summer. The work was characterized by unusual enthusiasm and interest on the part of the volunteer workers. One of the leaders says that the girls expressed real happiness and satisfaction in their work. In one school seven girls, without the help of an older person, co-operated, and they had 71 children enrolled. In one place the pastor's son conducted two schools: one in his own town in the morning, and one in a nearby town in the afternoon. In this way he reached two large groups of children who attend the Government compulsory schools. Students from the Bible Women's Training School conducted a number of schools. A blind girl was being discouraged from undertaking the work. She replied that if she could have only a small school she would be happy, as she wished to show the spirit of service she had learned at the P.M.I. Then her companion said, "I too must show the same spirit in honor of Assiut College," and he offered his help. They had 42 girls enrolled for full time.

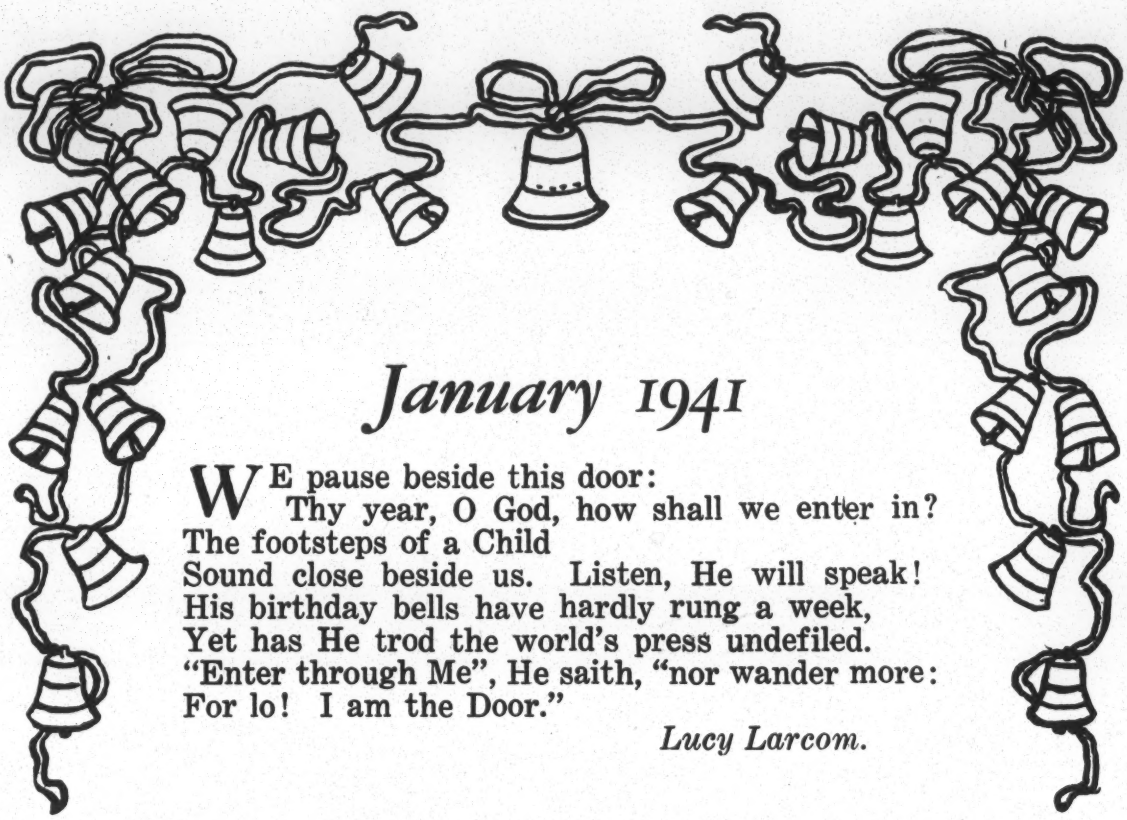
The teacher who supervises the workers from Assiut College, not only helped to enlist workers but visited many schools during the summer. He also arranged for some workers to interchange visits, and they were impressed with the extent and opportunities of the work.

The influence of this work reaches out to many outside the schools. One child gathered all her neighbors and taught them the songs, and soon all the children on the street were singing them. One boy

(Continued on Page 304)

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.



January 1941

WE pause beside this door:
Thy year, O God, how shall we enter in?
The footsteps of a Child
Sound close beside us. Listen, He will speak!
His birthday bells have hardly rung a week,
Yet has He trod the world's press undefiled.
"Enter through Me", He saith, "nor wander more:
For lo! I am the Door."

Lucy Larcom.

If it were not for this Presence with us, we should face the New Year with great anxiety. The world has never seen a sadder year than 1940, with the whole Eastern hemisphere aflame. There is certainly ground for fears in our own land—dangers from without and intrigues from within.

This is not the "American way of life." What was it that we once called the "American way of life"? It was life founded on the ideals set up by the early settlers, organized around the home, the church and the school—the cornerstone of all three the Bible, the Word of God.

The neglect of these ideals and principles is fraught with more danger to our national life than enemies without or within. Now more than ever the church must emphasize its primary mission—the giving of the message of salvation to all men. America needs Christ in 1941.

MISSIONARY CONFERENCES

Atlantic City was the scene of great church gatherings December 6-13. Representatives of more than one hundred mission boards, met to consider the grave problems facing the church today in America and in the whole world. In addition representatives of the Federal Council of Churches, the Missionary Education Movement, the National Council of Church Women and the United Stewardship Council, were in conference.

Each group held separate meetings and at certain times came together in plenary sessions. The whole world passed in review—the troubled, warring, tragic confused world. It was after deep heart searching and study that men and women presented their thoughts on the subjects vital to the church and to the responsibilities of the church at this time.

The United Presbyterian Church was represented by members from the different boards. Mrs. O. H. Milligan and Mrs. A. B. McBride represented the Women's Board. In next month's Magazine we shall report some of the deliberations of these conferences.

WHAT WOULD I DO?

Every normal person today, in moments of meditation must think of the tragedies of the world: persecutions, concentration camps, fleeing refugees, burning cities, battling armies, dying men, broken-hearted women. Surely every United Presbyterian must be thinking of our missionaries in Egypt and the Sudan, shut up in their fields. Any who have had letters from these brave soldiers of the cross must marvel at the grace of God given them for such a time as this.

Does not every one ask this question, What would I do under similar circumstances? If I were in China, or in Great Britain, or in Europe, or even in Egypt, what would I do? Would I be able to stand up under such trials? Would my faith stand the test? Would I be a good witness for my Master if I had to face the loss of possessions, or the loss of loved ones or the loss of my own life?

The wonderful stories that come from China especially, give evidence that God does make all grace abound and does give sufficient to meet every fiery trial.

An illustration from one field shows how some people behave in testing times.

Recently I heard a letter read, which had been written by a Christian woman in China. She was a nurse in charge of a maternity hospital. Her hospital had been bombed twice and had escaped serious damage. Now for the third time the terrifying scream of the warning siren was heard. The hospital was crowded; for a moment the young superintendent felt almost overcome, her strength seemed to leave her: As she wrote, "I thought my stomach would fail me; (we thought maybe she meant "heart"—maybe she did not), I dropped on my knees and cried, 'O God show me what to do.'" And then she added, "It seemed a voice said, 'You know the words.'"

She rushed out, not a moment to lose, and gave orders to the nurses. Then in a loud clear voice she started to repeat the twenty-third psalm, "The Lord is my shepherd; I shall not want." There were many Christain women there and immediately they joined her. Beds were wheeled out, patients, both mothers and infants, were carried along the halls. When this psalm was finished she began on the twenty-seventh psalm, and the women again joined her, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Though an host should rise against me, my heart shall not fear. . . . In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me."

There were no screams, no weeping, no disturbance—every patient every wee baby was moved out in perfect order to the accompaniment of the chanted psalms, and by the time they were down to the sixth verse they were ready to say exultingly, "And now shall my head be lifted up above mine enemies round about me; therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord."

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary
905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

The Coming Year

Before our feet, untrodden lies
Another year;
And in our hearts grave thoughts arise,
Imbued with fear.

We know not what for us it holds
In coming days:
If we shall walk through dreary wolds,
Or pleasant ways;

If we shall waken to dismay,
Or glad surprise;
If o'er us shall be gloom of gray,
Or azure skies;

If we shall, pleased, survey at eve
Our work well done,
Or o'er our bootless task shall grieve
At set of sun;

If we shall mourn o'er quenched resolves,
As in the past,
Or joy to think, to know ourselves
Grown true at last;

If we shall weep o'er Christ denied
By deed or word;
Or find—we, walking by His side,
Grow like our Lord.

All this is shrouded from our ken;
Hid are our ways
With Him who openeth not to men
His book of days;

And so we dread this stranger year,
And from it shrink
Yes, fain would pause reluctant here
Upon the brink.

But hark! across the unknown way
No foot hath trod—
Comes to the fainting soul today
The voice of God!

And courage kindles at the words:
And dread is fought;
For faith and doubt will "measure swords"
At God's "Fear not!"

"For I, the Lord thy God, will hold
E'en thy right hand;"
We shrink no more from brake or wold
Or desert land!

With Thee into the opening year
We bravely tread;
Our wandering feet shall know no fear—
Divinely led.

—*Selected.*

NINETEEN HUNDRED AND FORTY-ONE

New Year's Day is only another date on the calendar but it always reminds us of the passing of time. It speaks of new effort and old failure. The opportunities of the old year are passed from us forever. The new year gives new opportunities for service.

We are not to spend the days in regret for past failure. "Forgetting the past, press forward."

God's mercies were bountiful to us through the days of Nineteen Hundred and Forty. We can look back in review and remember some of His blessings day by day. We regret the very many days we forgot to say "Thank You" to the Giver of all gifts. Now we are being given another opportunity to enjoy "His goodness and tender mercies." May we not fail Him in appreciating His daily blessings.

If He continues our lives this year, may we be joyful in His service and heed the call:

"Oh give thanks unto Jehovah, call upon His name; make known among the peoples His doings."

"Sing unto Him, sing praises unto Him; talk ye of all His marvelous works."

If we follow this call our hearts will be filled with gratitude each day and we will cheerfully express our thanks to our Heavenly Father. May every day of the year be joyous as you receive His blessings new every morning.

Every day is a fresh beginning,
Every morn is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you.

Yesterday is a part of forever,
Bound up in a sheaf which God holds tight;
With glad days, and sad days, and bad days, which never
Shall visit us more with their bloom and their blight,
Their fullness of sunshine or sorrowful night.

Let them go, since we cannot relieve them;
Cannot undo, and cannot atone;
God in His mercy, receive, forgive them!
Only the new days are our own;
Today is ours, and today alone.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain;
And, spite of all sorrow and old sinning,
And puzzle forecasted, and possible pain,
Take heart with the day, and begin again.

—*Susan Coolidge.*

LIFE DIRECTORSHIPS

$300. Each

1. **Mrs. John Wallace, Cynwyd, Pa. By the Wynnefield W. M. S.**
2. **Mrs. Elizabeth Franz, In Memoriam, By her daughter, Mada Franz, Philadelphia.**

SENIOR LIFE MEMBERSHIP

November 1, 1940 to December 1, 1940

$25.00 Each

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20. Mrs. Henry M. Ostermeier, Altoona, Pa. By the W.M.S. and Y.W.M.S.
21. Mrs. Gertrude P. Coleman, Livermore, Pa. By her three sons and three daughters.
22. Mary Gregg, Youngstown, Ohio. By a friend.
23. Mrs. Howard J. Hayes, Youngstown, Ohio. By friends.
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25. Mary Trimble, New York City.
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28. Mrs. Adam Tritsch, Gibsonia, Pa. By Deer Creek W.M.S.
29. Mrs. Grace Montgomery Moore, Phoenix, Arizona. By New Concord W.M.S., in memory of her Mother, Mrs. J. Knox Montgomery, Sr.
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40. Mr. James McCoy, St., Colorado Springs, Colo. By his sisters, Bess and Jane McCoy.
41. Mrs. James McCoy, Colorado Springs, Colo. By her sisters, Bess and Jane McCoy.
42. Helen Birch, Philadelphia, Pa.
43. Mrs. Chas. S. Schwabenland, Philadelphia, Pa. By Helen Eden.
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45. Mrs. Thomas Jones, Philadelphia, Pa. By Mrs. Russell Callow.
46. Mary A. Hervey, Washington, D. C.
47. Esther Cummings, New York, N. Y. By her cousin, Mrs. Everett P. Morgan.
48. Margaret Huston, Youngstown, O. By friends.
49. Mrs. Wm. P. Frye, Youngstown, O. By Margaret Anderson Missionary Society.
50. Mrs. Elsie Luzius, Cleveland, O. By Margaret Gordon Mission Circle.
51. Mrs. O. G. Allen, Cambridge, O. By two friends.
52. Mrs. Julia Espy, Cambridge, O. By her husband, A. J. Espy.
53. Nellie Johnston, Bellevue, Pa. By Jean Brown.
54. Susie Dalzell, Pittsburgh, Pa. By Mary J. Glover.
55. Rachel Stevenson, Pittsburgh, Pa. By D. J. Brown.
56. Mrs. Laura M. McCausland, Bellevue, Pa. By a friend.
57. Mrs. James Poole, Philadelphia, Pa. By Jennie H. Poole.
58. Mareline McElwee, Philadelphia, Pa. By Jennie H. Poole.
59. Mrs. K. MacLeod, Philadelphia, Pa. By a friend.
60. Mrs. Elsie Rodgers, Philadelphia, Pa.
61. Mrs. H. E. Kauffman, Washington, D. C. By her daughter, Margaret Jean.
62. Elizabeth Blake, Philadelphia, Pa. By two friends.
63. Mrs. Florence McQuiston, Sharon, Pa. By the W. M. S.
64. Mrs. Joe Horn, Boyden, Iowa. By the Lillian McConnell Mission Circle.
65. Mrs. Ella France, Oklahoma City, Okla. By her daughter, Clarice.
66. Mrs. Effie C. Nelson, Tulsa, Okla. By a friend.
67. Mrs. Chester Arbaugh, Detroit, Mich.
68. Mrs. J. S. Sinclair, Detroit, Mich.
69. Mrs. Charles Erwin, Farmington, Mich.
70. Mrs. Joseph McClelland, Chicopee, Mass. By the M. A. M. Society.
71. Mrs. David Finch, Chicopee, Mass. By the M. A. M. Society.
73. Mrs. William Darragh, Chicopee, Mass. By the Philalethian Society.
74. Mrs. Charles W. Brown, Chicopee, Mass. By Rev. and Mrs. William Brown, through the Philalethian Society of Chicopee, Mass.
75. Mrs. James Ross, Quincy, Mass. By the Golden Circle.
76. Mrs. William Robertson, Quincy. Mass. By the Golden Circle.

Young Women's Department *including* Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKINGS of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Mary E. Jamieson, San Francisco Presbyterial Missionary; Miss Mary Cole, Khartum North, The Sudan.

Here's a New Year wish for all:—
May we keep growing, you and I,
Learning sweet truth in sweetest ways,
Living in sunshine every day,
Having fresh love for God, for good;
With child-like hearts which ripen still
To moderate wish and tempered will;
To conquest over self and mood.
—*Susan Coolidge.*

NEW SOCIETIES

Allegheny Presbyterial—Sewickley Young Women's Missionary Society—12 members—Pres. Margie Stevens.

Delaware Presbyterial—New Kingston Young Women's Society—Pres. Faye Van Benschoten.

AIM TO HAVE A COMPLETE REPORT ON PRESBYTERIAL BLANK AND IN HANDS OF GENERAL SECRETARY BY APRIL FIFTEEN.

Every presbyterial secretary was on time in the spring of 1940! Will societies make this possible in 1941?

REPORTS WILL SOON HAVE TO BE MADE UP.

HOW WELL HAVE FINANCES BEEN DISBURSED?

How about the finances of your society? Do you have the monthly pledge plan? Do you disburse your money to the presbyterial treasurer throughout the year, at least quarterly? Or, do you permit it to accumulate until the year is about over? How would you like to receive *your* salary the second way suggested? Do you have a system for disbursing funds—each department to have its time? Do you all know just where the money goes? Do your members know that the Y.W. Special dollar (for girls twenty or over), or fifty cents (for girls under twenty) is an extra amount—not part of your pledge paid month by month? Does every member know that all the work carried on by the W.G.M.S. is important—every department whether the seven departments, the assessments, the Y.W. Special or the Thank Offering?

Here is December's record for the past several years in the matter of receipts for the Y.W. Special fund (the total expected is $8,000 by the end of the year):

1930	$928.60
1931	949.30

1932	708.00
1933	567.00
1934	688.00
1935	616.00
1936	690.00
1937	550.35
1938	528.00
1939	413.00
1940	585.00

The most of the amount expected is still outstanding as your study of the above figures will reveal: Could societies not plan to pay half of the amount earlier in the church year? It would divide the load for individuals and give a surer chance of receiving the full amount of the pledge. It is easier to get together a quarter than fifty cents, or fifty cents than a dollar! Think about this plan for the coming church year.

"A CLEAN SLATE"

1941 is here! Fresh opportunity awaits each and all of us. Did you ever own a slate with a nice slate pencil and perhaps some colored crayons to use on it? Perhaps you had a sponge or "slate cloth" to erase the completed problem or line of spelling or, maybe a real attempt at cartoon making. This cartoon may have been a "lady" in her furbelows or just a humorous or retaliatory image of "dear teacher," depending on her standing with you!

The slate had one distinct advantage over the present day notebook—it could hold much, but was so easy to erase and no telltale note was left to drop on the floor or slip into a crack in the desk to embarrass one later!

One difficulty was always possible: In case the slate was not entirely cleansed, a faint shadow might reveal its late contents and the secret would be revealed! In spite of any drawbacks, the slate was a handy article, good for its day and place, not to be despised.

A figure has grown up, inspired by that homely slate. The expression, "a clean slate," may refer to a new day, a new year, a new start. None of us gets through the day, much less the year, without many blots, clumsy erasures and errors. We surely need a "clean slate" when the new year is upon us. A good deal is made over New Year's resolutions by some. These decisions may be kept or soon forgotten, but the idea gives the poet a chance to versify. Dean Farrar said,—

"Each day, each week, each year is a new chance given you by God. A new chance, a new leaf, a new life,—this is the unspeakable gift which each new day offers you." It is the clean slate!

It really is not practicable to wait for the first day of the new year to clean up. Constant, everyday effort is helpful in building a worthwhile life—and how the average person fails!

Our missionary societies need to take stock now and again. Doing things the same old way, voicing discouragements, satisfied with the mediocre, a "cobwebby" attitude by the members—all need renovation or complete change.

It is possible for a society to take on new life. If aware of weakness, inefficiency, indifference, coldness, just exchange them for strength, efficiency, eager interest, warmth of heart. It is the responsibility of every member of a society to make possible such an utopian condition.

Old Father Time has a way of creeping up on every one. May he not find our slates messy, our problems still unsolved, our lesson misspelled, only unworthy acts our contribution to those who follow. May this year be the best year since the department came into existence.

A HAPPY NEW YEAR TO ONE AND ALL!

QUESTIONS APPEARING ON ANNUAL REPORT BLANKS

1. One of the frequent questions asked was,—How *get* new members? The best and simplest way is to give the personal invitation (not over the phone the first time); arrange to accompany your guest to the meeting or plan a meeting place; introduce her to others; make her feel welcome; repeat the invitation two or three times. By this time, everything being favorable, the member should be established.

A kindred question was, how *interest* new members? Have a worthwhile meeting; see to it that the new member does not sit on the sideline throughout the first year; give her some responsibility suitable to her temperament and probable ability. We are not to suppose that because new members seem a little hesitant about taking up a task that they will not work. This is especially true of girls and the younger women. Usually they will fall into line if the approach has been tactfully made. If they feel that they are considered of little moment, they are likely to live up to this idea, so be sure not to give any excuse for people to think of themselves as useless.

2. Loss of membership through going away to college was cited as a real difficulty. Usually where there are teen age groups, these college girls go from such societies. Four years later they are not in the teen class and do not feel at home in the young women's society to which they have never belonged. Frequently they are lost to the missionary society. One society told of its plan to overcome this difficulty. It has a Y. W. Society, as well as a girls' group. The names of those going to college are transferred to the Y. W. group. It is the accepted plan and apparently is pleasing to budding womanhood. Not all the plan was given, but it is supposed that the meetings are so planned as to have as many as possible when the girls are home on holiday and summer vacations. No doubt these girls bind their membership by making some financial contribution while in school, although the primary aim is to have it known that these girls *are* members of the society. A little consecrated tact on the part of the home members can make the girls eager to be present whenever possible and to help on program or in other ways.

A similar difficulty obtains when the girls go to other sections during the year to teach. Sometimes they join a missionary society in that locality, but more often they do not. They also drop their membership in the home society and feel no obligation for the support of the missionary work. The same general plan to retain the interest of the teacher while absent teaching and while home on her vacations as that used for the college girl should avail. The teacher should do her share in support of the work during the year. Absence in itself is not a sufficient reason for non-contribution. Every Christian young woman has an obligation towards Christian Missions.

3. Another common difficulty mentioned was that girls are too busy with other activities to be active in a missionary society, too. In answer to this we would acknowledge the fact that our high school girls are kept quite busy with studies and social activities and outside amusements. The parents and Christian school teachers can help here by pointing out that it is most important for Christian young people to learn to be fair in their decisions. It should be emphasized that there is a real obligation for those older and those younger to grow in knowledge as to the kingdom and its work. The Church has a claim on some part of the youth's time. One is not fair to herself to rank high in secular studies and to be ignorant of spiritual matters. Youth should not be robbed of its rightful heritage—to develop

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Girls' Circle Program

MRS. W. M. JACKSON, 501 North Fourth St., Clear Lake, Iowa

SUBJECT—
UPROOTED AMERICANS

Invitation—The Girls' Circle invites you to join with them—date_____ place_____in an evening of story telling concerning American Youth.

Leader's Preparation—S e c u r e "Move On Youth"—Nall, from the literature dept. Try to use the "Shifting Population P a c k e t" which the Senior Society will have. Urge your stories be condensed and told, not read.

Worship Period—Sing Bible Songs Hymnal No's 98 and 145. Scripture—Matt. 25: 31-46.

Prayer read by audience—

"Our Heavenly Father, how can we thank thee enough for Jesus, for the wonderful words he said for the good of those about him, which have been preserved for our help. Help us to learn more of the teachings of Thy Word, that we might learn more of Jesus' unselfish life; of his great compassion for all in distress. We pray that we too may be filled with a desire to help those in need; those that are finding life so difficult because of class, race or economic conditions. We pray that while so many are denied temporal blessings, they shall not be denied the knowledge of the merciful and loving Saviour. In the name of Christ, Amen."

POEMS to close worship, period—

PRAYER OF THE UNEMPLOYED

"Lord, I do not ask for houses of steel,
Nor houses built of stone;
But for the exultation to feel
The tug on muscle and bone.

"Not for wealth of men at my commands,
Nor peace when I am through—
I only ask work for these hands,
Work for these hands to do."

THE WOMEN TOILERS

"I saw them from our car today,
As I was passing by—
The women toilers!
Mexican, Negro, White
Working in the cotton fields
From dawn of day till night.
I wonder what the recompense
of toil like theirs—
Fulfilment, joy, sweet peace?
Or just the dull despair
That never knows surcease?

"I wonder, oh, I wonder how
In God's great plan,
I shall make restitution for
The joy, the ease, the time
Spent in such idle ways,
When these must wilt
Out in the hot sun's blaze.
At night I see them
When I try to pray;
God help them to be kind
When they shall think of me
Beloved, rested, gay—
As I was passing by their fields
today."

Leader's Introductory talk. There are in the United States today more than two million persons known as Uprooted Americans, shifting populations, because they are constantly migrating from one place to another. These are spoken of as removals and regulars. The removals are those that on account of economic conditions brought on by the depression or by climatic conditions such as the dust bowl, or the introduction of machinery to do the work they had been doing—have been obliged to seek new ways and places in order to live. The regulars are the army of families and single young men who travel from one crop to another, harvesting the fruits, vegetables and grain. To keep alive in the hearts of these dispossessed people faith and hope, which only the gospel of Jesus can

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A Message from the Field Secretary

Thanksgivings are over; Thank Offerings are all in; the first snow has come and gone, and by the time this may be read Christmas will be over and the New Year will be here—a new year, every page as clean and white as the snow.

What records shall we, as missionary women, write throughout the year 1941? Shall Christ and His Kingdom be uppermost in our activities or shall we, as so often happens, let the good—clubs, lodges, teas, etc., etc.—crowd Him and His work into the background, receiving only a tail of our minds and a scrap of our time, so that we shall still further lose power as a missionary force? It is surely a sobering thought that *our country has become a missionary field because it has lost power as a missionary force.* Thinking back we can but admit that the statement is true while our Lord and Master (with all that "Lord" and "Master" mean, or should mean to His followers) commands: "Seek ye first the Kingdom of God and his righteousness." . . . Then many of these pleasures, as well as all necessities, will be added.

Henry Drummond, a long time ago, said: "There are two great classes of people in the Christian world today (and it's equally true now)—those who are simply living in the world and growing character. They cannot understand too plainly that they are not fulfilling God's will: theirs is but a life; they are in the world to live. They live fine lives, perhaps noble and true in some sense, but *they miss the private part, the secret whisperings of God in the ear*: the constant message from earth to heaven—"Lord, what wilt *Thou have me to do?*" They miss the sense of being in the counsels of God. Life for them is at best a bare and selfish thing.

In the second class are those who have God's will in their character—they must have that to gain the other. Drummond says again: "Those having God's will likewise in their *career* are in the world *to minister,* to serve. They have a *mission.* They ask: "What is the will of God for me? What is the will of God for me *today,* just now; what is my next step—for this problem or that, in this circumstance and that?" In every act they feel that they must consult God. It must be possible to know His will.

There are a number of instruments, says Dr. Drummond, for finding out the will of God: reason, experience, circumstances, advice of others, welfare of others, example of others. But even the best of these has little power in its own hands. There is *one great instrument* for finding out God's will—its name ev-every child may understand, and the name is *Obedience.* As the eye is the organ of physical sight and the mind of intellectual sight, so *the organ of spiritual vision is this strange power—obedience.* The mysteries of the Father's will are hid in this word "obey."

The Lord Jesus Christ gave up all that was His in heaven to restore it to you and me by coming to live among men as a man and to die as a criminal. And the instrument He gives us for finding out God's will is the same—OBEDIENCE. Let us examine ourselves and *classify ourselves.* Are we just living a life, or are we making our lives a mission?

"Seek ye first the Kingdom of God and His righteousness."

"Pray the Lord of the harvest that He send forth laborers into His harvest."

"*Go* ye into all the world," by your prayers, by your money, by your lives, teach them, heal them, preach the Gospel to them.

And so, obeying, the secret of the Lord shall be yours.

Sallie E. Dickey.

Statistical and Efficiency Department

MRS. ROBERT M. KARR, Secretary, 236 Hilands Ave., Ben Avon, Pa.

CONCERNING STATISTICS

Next month will be the time to send out annual blanks to presbyterials and societies. But let us not get the habit of leaving our check-up for efficiency until the last of the church year. The Statistical and Efficiency Department in each society, as well as in the W.G.M.S., has a special relation to every department, and should co-operate with them throughout the year. "You must keep in touch with each secretary every month to know what progress is being made. In every one of the ten points of the Standard it is the Efficiency Secretary's duty to see that every officer is faithfully performing her duty, and that the society is measuring up to the Standard." This requires tact to be sure, and not a dictatorial attitude. When the society knows the function of this department there need be no misunderstanding. Reports from quite a few societies confess that they are not making use of this Department.

Another need in our efficiency is the making of accurate reports. Too often there is evidence of hurried, last-minute reports, made out by one or two officers who have incomplete information. The ideal plan which has been recommended before, is the calling together, by the president, of the officers of the society the last of March to make out the annual report of the society. Announce your plan now to your officers and urge them to supply the accurate information at the time appointed.

Further information will be given next month on points not fully understood in making out reports.

RECOMMENDED

A unique Presbyterial Directory, a typed booklet, from Oklahoma Presbyterial is valuable in supplying the names of societies and their officers. A good suggestion for other presbyterials who have difficulty in getting names of society officers for reports.

STATISTICAL REPORTS

A number of requests have come in for extra Statistical Reports since our supply was exhausted. We try to keep a few extras on hand to sell during the year, but, since our report is sold for less than half the cost we try to economize as much as possible. In getting estimates for printing it is necessary that we know how many copies will be needed. May I urge presbyterial officers to get this information in time to send with the annual reports.

GOOD NEWS FROM FAR COUNTRIES—EGYPT

(Continued from Page 293)

carried home the temperance leaflet he had received. His father drank, and was accustomed to cool his bottle each evening by wrapping it with a wet towel. The boy knew what sorrow drink had brought into his home, so he surreptitiously removed the towel one evening and wrapped the leaflet around the bottle. He feared a sound beating, but instead his father read the leaflet, repented of his sin and broke the bottle, saying he would never drink again.

Many joined in conducting schools, students from the Girls' College, Cairo, and from the Fayoum and Mansura Girls' Schools, and the Luxor Bible Women. The total number of schools was 86, with 208 workers and 3151 children enrolled.

Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

SECOND ITALIAN CHURCH, PITTSBURGH, PA.

Four members of the Junior Society gave a Temperance play at the State W.C.T.U. convention held in Wilkinsburg. The play, "The Right Path," was written by the daughter of our missionary, Mrs. Mary Ciancio. Several members of the convention asked for copies of the play.

Sixty-five were present at the last Communion service, and two children were baptized. Three new members were received into the church.

The Sabbath School had a slight increase in attendance and Sabbath morning services were well attended. The missionary made one hundred and sixty-nine home visits and eleven hospital visits.

SLOVAN MISSION, LANGELOTH, PA.

The outstanding feature of the autumn work was the observance of communion on World-wide Communion Sabbath, when five new members were received into our mission. The goal, which was to have all members present on this day, was not reached, but thirty-five took part in the communion service, which was conducted by Rev. R. C. Sutton and the session from the Burgettstown congregation.

Five new members were received in the Bible School, one in the Junior Society and one in the King's Daughters' Society.

Ten of our Juniors attended the Junior Rally held in the Venice church, when Miss Isabel Blair was the speaker.

An effort to encourage family worship is being made, by placing a copy of the "Garden on Prayer" in all homes.

Along social lines was the Hallowe'en Party. Prizes were given for the best masquerade costume, the most ridiculous, and to the one who guessed the most of the masqueraders.

The Thank Offering meeting November the twenty-seventh, consisted of a pageant which included many of the smaller children and the young people.

It is the turn of this Junior Society to have the delegate from Chartiers presbyterial to the W.G.M.S. Convention, next June.

SAN FRANCISCO

Miss Mary Jamieson writes that the Stewart Memorial Church in San Francisco presbytery, has been very fortunate the past month in having representatives from our India and Sudan mission fields. The Sabbath preceding their sailing, Rev. J. H. Colvin and family were given many opportunities to speak in both the Sabbath School and the morning service. Miss Hazel Bennett brought a message to the mid-week prayer meeting prior to her sailing with the Colvin family. Later the deputation team, composed of Rev. J. A. Heasty and Miss Verna Pillow of Sudan, brought messages to the Sabbath evening service. All gave vivid pictures of their work, and conditions in the various foreign fields.

The missionary gave much time during the month to house to house visitation. More than three hundred families were contacted, and of these one hundred and five families were Protestants, of which eighteen families were favorable prospects. In this district forty-six boys and girls are not in any Bible School and of ten who have started to our school, two have moved away and one is very irregular.

Aside from attending the regular monthly meetings of the various organizations, the missionary has endeavored to be of service whenever, and wherever needed.

TACOMA, WASHINGTON

The missionary in Tahoma Terrace, Tacoma, Wash., wonders in giving a monthly report, if it would not be better to give the number of attempts made, without visible results.

To itemize so many calls made, interviews given, number of meetings planned and led, the addresses given, copies of the New Testament distributed, all tell of a worker's life, but the real story in a missionary report should be given in the prayers offered, the number of heartaches disclosed, the number of burdens borne, the number of encouragements given and the number of the many invited, and still unenrolled.

A former pastor of this mission, Reverend W. W. Reid, conducted the service on World Wide Communion Day. An effort was made to have all members present. Many said it was the most impressive service ever held in this church.

Reverend Mr. Rohrbaugh (a former pastor) and his wife, presented a tray of individual communion glasses to the church, which was greatly needed and much appreciated. Another gift was a collection of evergreen trees and shrubs, from a friend who is not a member of this church. Our faithful men planted them, and the building has taken on the appearance of being solidly planted and snugly tucked in from the wild winds that destroyed the, not far distant, Narrows Bridge. Two new members of the Women's Society of Christian Service, are wives of soldiers from the Air Service Base at the Fort.

The coming month's schedule is full, and still keeps on filling.

Miss Beth Johnstone, in closing her reports adds:

"It is only the assurance that it is His victory and His triumph, that gives us courage and strength for the work."

God grant that Tahoma Terrace folk may be "kept by the power of God" in body, soul and spirit.

SPOKANE PRESBYTERY

The missionary tells of her ninety-six mile drive (from the city limits) to attend Presbytery-Presbyterial meetings held in Washtuckna.

The Field Secretary, was the principal speaker, led in the noon devotional period and gave the address of the afternoon at which the members of Presbytery, also were present. "Miss Dickey's visit here has been a great blessing to all the churches in this presbytery." The members of the presbytery and presbyterial also had the privilege of becoming acquainted with Miss Jeannette McCrory and heard of the work she is undertaking in Pullman, in connection with the College.

Her challenge, "I'll fail unless you pray" has met with a wonderful response in this presbytery.

SPOKANE, WASHINGTON

In preparation for World Communion Sabbath, twenty-three letters were sent out, and for the congregational meeting, when we burnt the mortgage of the church building, forty letters were sent. In the district of Mission Avenue Church, which is the field in which our missionary, Miss Margaret Work, is in charge, eighty-four calls were made. One day was given to "house cleaning" the church, in which eleven women, three men and two babies shared. The Young People's banquet was held in this church, and eighty-three sat down at the banquet table, and again it was eleven women who prepared and served the meal. The young people prepared the tables and the programs.

Miss Work closes her report with this request—"Please pray that we may be drawn closer together as families and one church family, teachers' council, choir practice, and prayer meeting. Prayers are being answered and I am sure He will carry to real victory."

PULLMAN, WASHINGTON

Miss Jeannette McCrory, who is one of the missionaries from Egypt, and detained in this country owing to war conditions, is now in home mission work in Pullman, Wash. While she is under the session of the United Presbyterian church in Pullman, her duties are primarily with the students in the State University of Washington, which is located in Pullman.

Her work is varied. One problem is to convince some of the students that the Sabbath is not for skeeing. Another is to make it plain that the Bible is true, to some students who are studying Sociology. They have been led to doubt that Christ ever lived on earth, that the Bible is inspired, and that there is a God.

Miss McCrory has given many Thank Offering addresses in various churches and in union services of different denominations. She writes—"We are attempting great things, but what we really accomplish may never be known."

Mrs. Rachel Tracy Seiver, also a misisonary from Egypt, is now in home misison work in a new field in Portland, Oregon. We covet your prayers for all these missionaries. Remember Miss McCrory's challenge in a talk given at Spokane presbyterial—"I'll fail, unless you pray."

FRENCHBURG SCHOOL

The month of February was a busy month at Frenchburg in so far as added activities were concerned. The Junior Missionary Society had its annual Thank Offering service on Nov. 3, and the Y.W.M.S. and the W.M.S. held a joint Thank-Offering service on the evening of Nov. 17. This latter meeting was a presentation of the pageant, "Fools for Christ's Sake," directed by Mrs. Harry Hutchison of Egypt.

The hospital held the annual tonsil clinic on Nov. 7, using the girls' dormitory for that purpose. Twenty-three patients underwent the operation. The dormitory was made available by reason of the Eastern Kentucky Educational Conference where our teachers were in attendance and the school closed. We are hoping that by next year the new hospital will be ready for this event.

The Frenchburg School was hostess to the district conference of the P.T.A. on Nov. 13. There were fifty-seven lunches served in the girls' dormitory to members of this conference.

A Thanksgiving recess allowed a breathing spell on Nov. 21 and 22.

The second hand clothing contributions have been increasing during this month but our reserve stock has not grown as large as we would like to see it in face of the demand to be made during the remaining winter months. The Christmas service contributions are also a bit late this year. Plans are already in operation for the packing of boxes. The boxes may be packed and ready for distribution by Dec. 20 and in order that busy teachers and workers can get this added work done we must start early.

A little mimeographed messenger is being sent by the Sabbath School into 150 homes of the community. It is our hope that it will inform and inspire so as to stimulate interest in the church work.

Beginning on Dec. 1, the church work at Ezel and Frenchburg will be merged under one pastor. The Rev. Walter B. McFarland has been appointed as the pastor. Our best wishes go with Rev. J. M. McMains as he goes to his future field of service.

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

Here are a few glimpses of the work carried on in schools, hospitals and churches in the Southland.

Special Thanksgiving services were observed in most of the Alabama Missions.

Prairie: A sunrise prayer meeting was held; later two pageants, "Thankful Land" and "Christian Thank Offering" were given. An added feature to the program was the telling of Bible stories. The offering was twenty-one dollars.

Camden: The Y. P. C. U. at Camden collected money from the students and made up baskets for distribution among needy people in the community.

The Sabbath School and Y.P.C.U. conventions were fine in every way. The Camden young people were awarded first prize in telling Bible stories, and in Bible Reading, all relating to Christ. All the Alabama churches were represented in these conventions.

The enrollment in the Camden School is 391, with an average attendance of 363.

Millers Ferry: Robinson Memorial Hospital is filling a great need in caring for the health of the community. It reaches out beyond the school to the homes in the community. In addition to its ministry, it brings practical help in giving information relative to proper care of sick in the home. Millers Ferry Thank Offering was one hundred dollars.

Chase City, Va.: An interesting pupil in the Chase City school is Joe Ferguson, an Ethiopian boy about sixteen years of age, who according to Dr. Wilson has great ability. He is an agreeable young man, courteous and attractive. "No student at Thyne Institute uses better English than he does and his influence for good is noteworthy." This boy is without a home and without resources, and one worthy of help.

JUBILEE HOSPITAL HENDERSON, N. C.

This is Thanksgiving Day. I have been thinking of the many things we have to be thankful for, amidst the sorrows of the world, where so many people have been deprived of their homes, loved ones and the necessities of life. We are truly thankful for the friends of the United Presbyterian Church for what they have done and are doing for us. Today Jubilee Hospital is full of patients. Only a few can pay their bills but all are treated alike. The Missionary societies have meant much in caring for these poor people. The blankets, sheets, pillow cases and towels have helped in a wonderful way. We are grateful to the Young Women's Missionary Societies for paying my salary for the past 23 years.

Yesterday was a busy day in the Hospital. Twins were born at 6 a. m. The mother was brought in from the country about 30 miles in convulsions. She is gradually improving. At nine o'clock there was an appendectomy. At two we removed a large fibroid tumor and at eight that night we amputated a leg of a man 82 years old. By the time we got the operating room cleared an officer came in with three men badly cut and wounded. We ended the day's work about 2 o'clock in the morning.

We also have in the hospital a little girl of seven that lost her eye by an arrow that was shot in it by her sister. One man lost his arm in a car wreck and another his leg while working in a factory with machinery. Another man was shot in the chest while hunting. This is just to give you an idea of what we are doing from day to day.

The work has more than doubled since 1929 when the two new wings were added. This means an increase in the running expenses of the hos-

pital. Some months when there is so much charity I find it very hard to make ends meet.

The nurses are very much interested in their work. At their leisure, with the help of the N.Y.A. girls, we have painted the furniture in the operating room, the kitchen and dining room which has added a lot to the general appearance. We have also transplanted the rose bushes on the lawn trying to beautify and keep things clean and nice. The white people of Henderson often remark that Jubilee Hospital is a much cleaner hospital than theirs.

In the near future I think the state will require all hospitals to be licensed. That will mean we must have a much needed trained dietician and technician.

Eva J. Adams, Superintendent.

To all societies which have contributed toward making the Christmastide a time of joy to our Southern Missions we extend sincere thanks.

THE PULLMAN CAR DANIELS

The sleeping-car "Sirocco" was in the wreck that cost so many lives a few years ago near Rockport, N. J. When it came out of the repair shops it bore the name of "Daniels." The new name is in honor of the porter who used to have the car in charge. Oscar J. Daniels was on the payroll of the Pullman Company, but he answered to "Oscar" or "Daniels" or "George." It was all the same to Oscar. Black though his skin was, he had the heart of courage when the last great testing came. In the face of clouds of live steam from the wrecked locomotive he closed the door of his car and saved the others instead of himself. The steam took Oscar into its arms of agony and handed him over to death. But he lived long enough afterwards to wave an attending physician to a little child whose need he adjudged greater than his own.

It is said that this was the first time in the history of the sleeping-car company that an employe's name had gone on a car. But there was no criticism of its lapse from policy. Bravery knows no conditions save the need of it, and manhood rises above the accidents and inheritances of life. No man could have done more than Oscar Daniels did.

A man cannot be born too humble or by misfortune sink too low to reach up and achieve heroism, provided the stuff of heroes is in the heart. It may be that Oscar Daniels did what he did without thinking. It may be that it was all over before he consciously thought at all. It may be that the grooves of duty to those for whom he was responsible held his actions when actions counted most for them—and most for him because of them. But however these things may be, no man, be he black or brown or white, need hesitate to take off his hat as he enters the sleeping-car that Oscar Daniels rechristened with sacrifice.

The Southern Workman.

FIRE AT CAMDEN

Fire completely destroyed the Boys' Dormitory at Camden, Alabama, December 9. No lives were lost but the building and all its contents including all the clothing of the teachers and students were destroyed.

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

JANUARY 1941—INDIAN SNOW OR COLD MOON 1941 GREAT SUNS

Meet My Friends:
Moses Hellon and Henry Stwyer

Moses Hellon, our interpreter, is a striking character. He is one of the most intelligent men one could meet, and a remarkable interpreter. With most Indians who try to translate English into the Warm Springs language, the requirement is short and very simple sentences. With Moses, however, the preacher can speak a long sentence and make it hard, too, and he may be sure that the interpretation g o e s gliding along.

Let us pray for Moses, his wife, Juanita, and the six promising children of their family.

Rev. W. A. Matthews, the former Missionary to this field, often spoke of Henry Stwyer on the occasion of his visits to our home in Glenculen, Oregon. He spoke of his faithfulness, of his bodily infirmities (he had been partially paralyzed), and of his ignorance of and his desire to know more of the Word of God. Always while we bowed together in family prayer at those times he would especially remember "poor Henry Stwyer."

During our sojourn with these people, we have also become much interested in this rather wonderful servant of God. We also are led to pray for him and his family constantly and to look expectantly for Henry at church—being disappointed when he cannot come.

In early ministrations among some of our Eastern Churches, especially in the rural districts, I frequently met cases of elderly persons who, though deaf and often poor in health, took great delight in coming to their churches—just because it was the House of God and in spite of lack of hearing or seeing they were edified and comforted by the service of the Lord's House.

So it is with Henry Stwyer—"He delighteth in the law of the Lord."

Elder Henry Stwyer; The Reverend E. H. Carson, Pastor; Moses Hellon, Interpreter.

He is a friend of Jesus and talks easily to Him and we are sure that Jesus understands him. At every service when Henry is present we call on him to lead in prayer, and when there happens to be no interpreter available, his prayer is the only part of the service that the older Indians present can understand.

Sometimes the Stwyer family have plans of their own on Sabbath and so frequently he makes his way alone to the Mission House where he enjoys the lunch with our family and then goes to Church with us. Sometimes he walks four miles. Let us pray for Henry Stwyer and his family.

Rev. E. H. Carson,
Simnasho, Ore.

FOREIGN MISSIONS

(Continued from Page 313)

A letter received recently tells that Miss Huffman and Miss Blanche Soule have been compelled to leave Nasir on account of the Government order. Miss Huffman's furlough is due in the spring. As she cannot continue her work in Nasir, she is planning to come to America, sailing from Cape Town in January. We will welcome her here after her years of difficult service in The Sudan. Miss Soule is to be with Miss Aulora McIntyre in Wad Medani until the wav may be opened up for her return.

As no women are permitted to remain at Nasir and Mr. Adair has gone on a much needed vacation, Dr. Dougherty is alone in our station at Nasir. We need to be much in prayer for these missionaries who have been compelled to give up the work in this center at Nasir, and for Miss Huffman as she journeys to the home land.

No letters have been received for some months from Mr. and Mrs. Henry in Addis Ababa. We have had them much in our thoughts and prayers and were thankful to know of the cable the Foreign Board received from Mrs. Henry a short time ago. She stated that all were well.

GIRLS' CIRCLE PROGRAM

(Continued from Page 302)

give, is a great challenge to Christian people. The Council of Women for Home Missions has done splendid pioneering work among these people. Their program includes public health nurses, social and recreational workers, daily vacation school teachers, ministers and supervisors. Definite efforts are made to interest the employer in better housing and working conditions, also to interest the community in making the services of charity and welfare work available to them, and to allow them free use of libraries and playgrounds. The churches and schools in many places are striving to include them in their programs. Many different missionary groups and organizations are doing work among them. (For detailed accounts see Dawber, packet) Close by showing and explaining pictures from this pamphlet, pages 17-33.

The Story Hour—(Let stories seem to be told voluntarily. Do not announce).

Sarah—"Move On Youth" Chap. II.
Benjamin—Page 51.
Bill and Marian, pg. 77, including something of the homestead project at Arthurdale, W. Va.
Genevieve—pg. 92.
Hollywood Hopefuls pg. 11.
Juan—pg. 116.
Henry Brown—pg. 148.

Closing song as solo. "O Master Let Me Walk With Thee" sung prayerfully, audience with bowed heads.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES BIRTHDAYS

FEBRUARY

Miss Kate A. Hill	February 4
Miss Alice Grimes	February 4
Miss Vida J. Graham	February 9
Miss Elsie E. Grove	February 10
Miss Rosa McCullough	February 15
Miss Martha Glass	February 18
Miss R. Jean Black	February 19
Miss Jane C. Smith, R.N.	February 20
Miss Ella M. Gordon	February 21
Miss Janette Howland	February 21

HIGHEST JOY

O, Thou, who dost the vision send,
And givest each his task
And with the task sufficient strength
Show us Thy will, we ask.

Give us a conscience bold and good;
Give us a purpose true,
That it may be our highest joy
Our Father's work to do.

Women's Missionary Friend

INDIA

We are happy to know that the Foreign Board missionaries Reverend and Mrs. J. G. Campbell, Mr. F. A. Whitfield, and the J. B. Cummings family, as well as our young lady missionaries Miss Vida Graham and Miss Evelyn Cathcart, have arrived safely in India and have taken up work there. Mr. and Mrs. Colvin and daughter, and Miss Hazel Bennett are still on the ocean at this writing (December 10). Miss Bennett wrote on the steamer and said they had stopped at Manila and Iloilo and on November 17 were at Cebu, the last stop in The Philippines. They had a comfortable, uneventful trip although there were black-outs at night most of the time. They had greatly enjoyed a fine basket of parcels some of the San Francisco people gave them to open on the way.

While these missionaries have been traveling West, one of our missionaries has been returning to America. Miss Grace Ranson has been ill much of the past year and Dr. Hunsberger ordered her home as the climate of India does not agree with her.

A score and ten of our India friends had a happy and wonderful day on August 14 when they met together in the beautiful far-famed Shalimar Garden, where the lawns and flowers are superb. The occasion was the celebration of the 40th anniversary of the marriage of Reverend and Mrs. Robert Maxwell, the guests of Reverend and Mrs. Jay W. Ranson, who were celebrating their 28th wedding anniversary. Lunch was served and there was a time of speech making and congratulations and joyous song, after which Mr. Ranson, on behalf of friends present and absent, presented to Reverend and Mrs. Maxwell a beautifully carved wood lamp with a delicately painted shade. The groom responded. Then Miss Flora Jameson in a happy manner presented the secondary couple (only twenty-eight years married) with a lovely wooden tray with the suggestion that it might well be used to serve the donors with lunch on almost any occasion. The bride responded in this case. After this the guests enjoyed games and happy hours of fellowship until tea was served by the same charming hostesses. At this time an interesting announcement was made of the engagement of Miss Grace Ranson, a daughter of the hosts, and Mr. George Leith of Pittsburgh, Pa. The day closed with thanks to the Heavenly Father for his great goodness. We too congratulate these happy couples and pray that they may be spared to serve the Master for many years.

Arrangements have finally been made for the sailing of Miss Marjorie Faught, R.N., and Miss Ruth M. Nichol. According to present arrangements they are to sail from San Francisco on S. S. PRESIDENT

POLK on January 3. Our prayers go with them on this long journey to take up work for the Master in India, their new field of labor.

EGYPT

Very little news has been received from Egypt during the past month. The latest cable stated that the year opened favorably; schools were unusually full; the teacher shortage was acute but alleviated by the cooperation of the Egyptian staff. Government inspection is compulsory; conditions generally are quiet; and all are safe and well. Other messages received report the return to Egypt of all the teachers who spent the summer in Jerusalem.

Word has also come of the death of the Reverend W. H. Reed, D.D., at Assiut on November 21 and of the abandonment of the attempt to arrange for the return of the Reverend Earl Jamieson to America for health reasons. Mr. Jamieson is remaining in Beirut as he is unable to travel yet. Dr. Reed has served in Egypt most acceptably for many years. His wife and one son were with him in Egypt. He was the father of Dr. Faith Reed Einsel, who served for some years in our Sialkot Hospital in India. Our sympathies go out to the bereaved family.

The Philadelphia office of the University of Cairo reports a request made by Dr. Charles R. Watson, the President of the University, for prayer in order that there might be averted the "contemplated prohibition of all Christian teaching to non-Christians in schools."

Let us all pray earnestly for the safety of our missionaries and for the furtherance of our work in Egypt.

THE SUDAN

After forty years of faithful, earnest work by many servants of the Lord, oftentimes in discouragement and illness with little acceptance of the gospel by the people, joyous news has come to us of a wonderful work of grace among the people at Doleib Hill and vicinity. Many have been baptized, worship buildings are being erected by the people in several villages, and some individuals who had failed to live Christian lives have publicly confessed their sins and experienced the quickening of the Spirit. The Glen Flemings and Miss Mary Ewing are having the rich experience of beginning their missionary work amid scenes that give evidence of God's power. We thank God for this news and take courage.

A letter written on July 19 by Miss Ray Huffman, R.N., gives a very interesting account of her trip to Uganda, a country she had long desired to visit. She started out alone but met many interesting groups on her journey and visited a number of mission stations and incidentally studied their methods of work. At one time she was among the pygmies and during a heavy rain entered a village where the little black folk met her party and were glad to receive a gift of salt. Miss Huffman would have enjoyed remaining longer among them. The pygmies seemed to her not unusually small except in height. On the return journey, enroute to Fort Portal. Miss Huffman and her companions passed a large sign with EQUATOR on it. The mountains, the forests and the plains had each brought their interest but Miss Huffman found it hard to picture Uganda as a neighbor of The Sudan. The Uganda people seem much farther advanced than the Nilotic tribes. Gardens and banana patches abound. It was hard to picture want there or famine as it is known in The Sudan. The Uganda climate is pleasant and there is a good rainfall. The fine roads enable the people to use the bicycle chiefly in traveling about. It is the family Ford. Father rides it, Mother sits behind him and holds the baby on her lap. The people seem to enjoy life. Miss Huffman returned to Nasir by various means of travel.

(Continued on Page 311)

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

A JUNIOR LIFE MEMBER BADGE

By MRS. K. G. FLEMING, Doleib Hill, The Sudan

I am a Junior Missionary Life Member Badge. I am made of pink silk ribbon and have printed on me, in black letters, the words: "Junior Life Member." About 15 years ago I was taken, with a lot of others just like me, to something called a "Junior Rally." There were a great many children in a big church—children who sang and prayed and recited Bible verses; who listened (some quietly and some not too quietly!) to speakers who told of strange lands and strange people; children who suddenly became very still and attentive when the leader spoke of giving out Life Member badges! It seemed that some of the children had been waiting for this particular moment, and the fortunate ones were breathless with excitement and pride. The leader explained that if, at Thank Offering time, anyone gave $10.00 for mission work, that person was privileged to name a child as a Life Member of the Junior Missionary Society.

There was one little girl who was grinning from ear to ear, patting her hair and straightening her dress. I watched her as the leader called the names of the new life members, and she seemed to get more and more excited. As each child came forward, one of us badges was taken up and pinned onto a dress or blouse. When I was picked up, my heart beat wildly at the thought that now I should see the little boy or girl I was going to belong to. Imagine my surprise when the leader pinned me on the heaving chest of the girl I had been watching! My, was she excited! She just danced back to her place, and kept fingering me proudly until I was sure I would be much soiled before the Rally was over. (But I was secretly pleased to belong to someone who was so proud to be a life member of the Junior Missionary Society and wear a badge!)

IN A TESTAMENT

That afternoon I heard the little girl's Mother explain that the pretty badge (that was I!) would soon be worn out if she didn't take good care of it; so that night I was put away between the pages of a little book, and called a "book-mark." I strained and strained to read what was on the pages I was "marking" but I could just make out a few words. They were "God is love." I knew then! I was in a Bible—no, it was too small for that. It must be a New Testament, I thought. The next day, at the Junior meeting, the new life member showed her little black Book and its pink silk ribbon (that was I!) to her friends, and said she had been given the Testament by her Sabbath School teacher when she was just six years old, and that her Mother had said she ought always to keep her badge as a marker in her Testament or Bible, at one of her favorite verses. Week after week I went with the little girl to the Junior meetings, and I could hardly believe all I heard about queer places and strange people. But the little girl believed, and the more she learned the more she seemed to want to learn!

IN A BIBLE

"How time flies," I was thinking one day. I was no longer in my old place but in a new Bible that had been a Christmas gift to my owner from her Mother and Father. It was a wonderful Bible, I thought, with a lot of the words in red ink. These were the words of Christ, I

found. One Sabbath Day she had proudly carried the Bible and me up to the front of the church with her, again with heaving chest and wildly-beating heart, and I knew that now we were members of the Church. I was moved around a good bit now. Sometimes I could see the words, "The Lord is my Shepherd." Sometimes it was: "I will lift up mine eyes to the hills." Then it might be something called the "Beatitudes." I liked them—they all started with "Blessed!" Often I could read, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest." And so many times I marked the place that reads, "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night." But most of the time I marked the verse, "God so loved the world that He gave His only begotten Son. . . ."

My owner didn't go to Junior meetings any more. She was growing up, and now we went to the meetings of the Girls' Mission Circle. Here she learned even more about missions and missionaries. And one summer she was sent to the New Wilmington Missionary Conference. She was more excited then than I had ever seen her. I didn't know what was happning every minute of the time there, but I found a new place to mark—"If ye love me, keep My commandments." It was what they called the "theme" of the Conference. That summer must have meant a great deal to my friend. At times she seemed to forget about me and would mark verses with ink or pencil. But I saw verses like: "If any man will come after Me, let him deny himself, take up his cross daily, and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for My sake, shall find it." I wondered about these—they seemed hard to understand. But she seemed to know what they meant. There were others, as time went on: "Follow thou Me and I will make you fishers of men." "That in all things He might have the pre-eminence." "Behold I stand at the door and knock."

IN A NEW BIBLE

One Christmas morning I was transferred to a fine new Bible. It was a Bible with a great many "helps," and since we were now going to meetings of the Young Women's Missionary Society, it was a great help in preparing talks and devotions. I knew by the way I was carefully laid in at the verse, "I am come that they might have life and might have it abundantly," and by the reverent way in which my friend held us in her hands, that this new Bible was her most precious possession. There was a loving dedication from her Father and Mother on the fly-leaf, and her own name in gold on the fine leather cover. I rested by many wonderful verses, but often came to the verse, "To me to live is Christ." That was the verse she pondered over.

Then I noticed that I marked a place more and more that she called the "Love Chapter." I began to wonder about it and suddenly I knew—we were in love! That explained the big, masculine hands that sometimes moved me from place to place. I learned that there were wonderful verses about love, and we were all so happy—we three and the Bible. Then one evening I was put in a place that read: "Whither thou goest I will go . . . thy people shall be my people and thy God my God," and I suspected that we were soon to be married. I was right! For not long after, I saw the words "What therefore God hath joined together, let not man put asunder." I was out of the Bible for a little while, and when I was put back in I saw that there was a new cover on it—with a brand-new name in gold! Were we proud!

Life was full for my friend, now. She was a "preacher's wife"—and

that is something! There was never a moment that she wasn't busy, but I got more use than ever. And then, one day when we had gone again to the New Wilmington Conference, I stopped a long time at the verses, "Go ye into all the world and preach the Gospel" . . . "and ye shall be witnesses unto Me even unto the uttermost parts." From there I went to "He that loveth father or mother more than Me, is not worthy of Me." That seemed to be a hard verse, for there were often tears on the page —and one even fell on me! But at length I moved to the verse, "Nevertheless, at Thy word I will," and I knew that the battle was won.

ON A JOURNEY

From what I heard, it seemed that we were going to a place called the Sudan—wherever that was, as soon as "war conditions" would permit. I heard so many people say it would be dangerous, but I was marking a verse, "Thy way is in the sea, and Thy path in the great waters"—and I had seen, "Lo, I am with you alway, even unto the end of the world," and I knew we'd soon be on our way.

Well, we are in the Sudan, and for a long time, now, I've been stopped at some wonderful verses which read: "That ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of Life."

I've been moved around a great deal and I've seen a lot since I was pinned on the breast of a little girl at a Junior Rally. But I have a feeling that I've just begun. And when I look around at the tall, black people with their flashing smiles and hear their queer, mournful chants (and smell the smells!!), I wonder how much of the credit for our being here is due to the person who, fifteen years ago, gave $10.00 to make a little girl a life member of the Junior Missionary Society, planting in that girl an undying interest in the great missionary work of the Church.

JUNIOR RALLY

The third annual Junior Rally of Westmoreland Presbytery met at Pitcairn September 21, 1940 with six societies represented. The Pitcairn Juniors extended a welcome to their visitors and had charge of the morning devotions. The Bethel society had the Junior memory work as their part of the program after which all joined in singing the Junior Song, "Juniors Are We." The Juniors of Greensburg had a playlet representing all the different mission stations supported by our church. The Mite Box was a clever exercise by the New Kensington Juniors. The Duffsville society sang "I Will Make You Fishers of Men," including the motions and in which all the Juniors sang together. The Spirit of the Thank Offering was emphasized by the Irwin society, which was very fitting at this time of year. The offering was then received. After praying The Lord's Prayer, the Juniors were invited to the basement where they had their lunch and were entertained by the Pitcairn society by playing games, etc., during the noon hour.

The Rally convened at 1:30 for the afternoon sessions with Mrs. Widmyer, Junior Secretary of Westmoreland Presbytery, leading the devotions. All the Juniors then repeated the 91st Psalm in unison. This was the memory Psalm of the year. Two banners were awarded. One to Greensburg for memory work and attendance and the other to New Kensington for having traveled the greatest number of miles to the Rally. Miss Isabel Blair, a returned missionary from Ethiopia, then entertained the Juniors by telling them the kind of houses people live in in Ethiopia. She also told of the many superst-

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Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Bldg., Pittsburgh, Pa.

TEMPERANCE SCRAP BOOKS—A SOCIETY PROJECT

(Mrs. R. E. Irons, Temperance and Reform Secretary of Cleveland Presbyterial, sends the following account of a project used in her presbyterial.)

"We, in the Cleveland Presbytery, have been casting about in our minds for some plan that would intensify our interest in the subject of Temperance and Reform. Each Temperance Secretary was encouraged to start a scrap book of clippings, short leaflets, apt cartoons, any interesting facts or figures briefly given, some advertising, incidents of use or abuse of narcotics, reform or citizenship, illustrations for clippings, all to be contributed by members of the group. The items brought in were to be read in the meeting, arranged and classified by the Secretary, and pasted in the scrapbook. The aim was not so much to make wonderful books, as it was to encourage the women and girls to watch the papers and magazines for temperance news. The Juniors also tried the plan, and were among the best contributors of clippings, which they enjoyed reading in their meetings.

"Some of the books were plain and practical; others were quite artistic, with drawings to illustrate clippings. Some emphasized only evils of alcohol; others included news on gambling, marahuana, divorce, and good citizenship. One teen-age girl enlarged her book to twice its capacity and has it well filled with interesting material in one year. We have had a number of the books at the rallies. All in all there has been a real interest shown in the project. Much, of course, depends on the interest taken by the Temperance Secretary of each society as to the success of the plan in her group."

Some of our churches used other methods for creating interest in this important field. One church in the Youngstown district has sponsored a project in the day schools. After the subject of alcohol education was taught in the schools, the children wrote compositions and prepared Temperance posters to illustrate the lesson. At the Youngstown rally quite a number of the compositions and posters were displayed.

Mrs. Irons also tells in a letter of a poster which she made and exhibited at Cleveland Presbyterial, which attracted much attention and showed the amount of liquor advertising which appears day by day in our big daily papers. "I cut the whiskey ads from our two newspapers, the *Cleveland Plaindealer* and the *Cleveland Press* for ten days and made a poster of them. I put them on muslin and weighted it while it was drying. It filled a space about forty by thirty-six inches. I hung it back of our Temperance literature table and labeled it, 'Ten Days' Ads.'"

JUNIOR DEPARTMENT

(Continued from Page 316)

tions they have over there, also of how anxious they are to hear the story of Jesus and His love for them which is so different from the gods they had worshiped. She closed her interesting address by singing different songs in the Ethiopia language. The Rally came to a close with the benediction pronounced by Rev. Kenyon of Pitcairn.

Mrs. J. F. Blake, Irwin, Pa.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

WORLD DAY OF PRAYER

February 29, 1941.

Theme—*Thy Kingdom Come.*

Programs, 2c each; $2.00 per 100.

Handbook for Leaders, 10c.

Posters—17x22—5c each.

Call to Prayer, free.

PRAYER CYCLE

We are endeavoring to have the Prayer Cycle ready at the usual time despite the slowness of foreign mail. Orders received will be filed and mailed out as soon as possible. The price will be the same—10c each, $1.00 per doz., $7.50 per 100.

FOR FEBRUARY PROGRAMS

The Books:

Uprooted Americans—A packet of five pamphlets—60c.

Move On, Youth, Cloth $1.00; paper 60c.

Discussion and Program Suggestions on Uprooted Americans, 25c.

Course for Young People and Seniors on Move On, Youth, 25c.

Pamphlet Supplements:

Frontiers of American Life, No. 2, 25c.

At Home On the Road, 10c.

They Starve That We May Eat, 35c.

Handbook: Material on Migrants, 10c.

Program Props, Migrant (single sheet), 2c.

Drama:

Tractored Out!—About Western farmers forced to become migrant crop workers. 8 adults. 15c.

Amelida—The need for schools and migrants and how a missionary helped. 2 adults, 10 to 20 children. 15c.

Petita's Adventure in Friendship—Friendship in the life of a Mexican girl in the U. S. 11 girls, 7 boys, 30 min. 10c.

No Different—Portrays the influence of a migrant center upon the children who attend it. 15 children. 30 min. 15c.

Maps:

Outline Map of the United States, 30c.

Map, Roving With Migrants, 8½x11, 2c.

Migrant Picture Sheet, 15c.

Luncheon Set—15 pieces, including a centerpiece 14"x22" with a map of the U. S., and 14 place maps 11"x14" showing states where Council of Women for Home Missions has work. In color. 50c per set.

INFORMATION

The pamphlet, *The Church In Action,* by William Paton, has arrived. Price 10c.

Tales From China, formerly announced, also has arrived. 50c.

Happy Helpers—A new presentation for Juniuors. 5c each; 50c per doz. Conforming to Convention action, this leaflet has been printed in loose-leaf form. After consulting our printer, we have adopted 6"x9½" as the most practicable standard size for playlets. This calls for the three-ring loose leaf folder, No. 1—2526.

YOUNG WOMEN'S DEPARTMENT

(Continued from Page 301)

normally in the Christian life and to learn what true service is. Shall parents meekly submit to lop-sided development in their children, or shall they insist that every young Christian shall have her rightful chance to be a top-notch Christian?

Many other problems have shown themselves. We shall endeavor to touch on some of these in the next two issues of the Magazine. We would appreciate the reactions of our readers to proposed solutions or suggestions.

Tributes

MRS. J. KNOX MONTGOMERY

The Emma Montgomery Missionary Society of the United Presbyterian Church of New Concord, Ohio, wishes to pay tribute to the life of Mrs. J. Knox Montgomery, Sr., for whom this society was named and in which she was so greatly interested. Mrs. Montgomery was an ideal Christian. In the Church, in the College, and in the Community she exemplified by her life the teachings of Christ. She was a constant inspiration to all who knew her.

We, as a Society, are proud to bear her name and humbly pray that we may never cease to further the cause of Christ to which she devoted her life.

Mrs. C. F. Moses
Miss Mary E. Sharp
Mrs. J. Merle Rife.

MRS. W. D. HALL

The Women's Missionary Society of First United Presbyterian of McDonald, Pennsylvania, wishes to pay a tribute of love to the memory of Mrs. W. D. Hall, who was called home June 24, 1940.

Mrs. Hall was a quiet and unassuming woman but her faithfulness in attendance at Missionary meetings and all the services of the church should prove an inspiration and example to all.

We extend our sympathy to her loved ones, and commend them to her Saviour whom she served.

Mrs. Alice May
Mrs. T. J. Miller
Committee.

MRS. LOTTIE LIEST

The Women's Missionary Society of Lenox, Iowa, wishes to pay tribute to the memory of Mrs. Lottie Liest who was called to her heavenly home November 1, 1940.

She was a sincere Christian woman, kind and generous, faithful to her church and to its work.

To her daughter we extend our sincere sympathy.

Mrs. O. D. Tyler
Mrs. Anna L. Strain
Committee.

MRS. HATTIE HART

The Women's Missionary Society of Burchard, Nebraska, wishes to pay loving tribute to the memory of Mrs. Hattie Hart, who went to her heavenly home, July 15. 1940.

She was devoted to her home, her church and to her Savior.

Committee.

MRS. C. L. RYE

The Women's Missionary Society of the Rock Prairie United Presbyterian Church wishes to pay a tribute of love and respect to the memory of Mrs. C. L. Rye who was called to her Heavenly Home, September 22, 1940.

Mrs. Rye was a faithful and consistent member of the church, interested in its activities and always ready to serve in her quiet unassuming manner.

To her husband and her children we extend our sincere sympathy. May they receive comfort, peace and hope through the Savior whom she loved and served.

Committee.

MRS. WALTER M. HOPPING

The women of Caledonia Presbyterial wish to pay loving tribute to the memory of Mrs. Walter M. Hopping who was suddenly called to her heavenly home from Buffalo, N. Y., on October 1, 1940.

For thirty-five years Mrs. Hopping had been a faithful worker in our Presbyterial. And her happy, unselfish spirit endeared her to a host of friends. Deeply interested in the work of the Kingdom, informed, devoted and ready to serve, we looked to her for leadership and counsel, and were never disappointed.

With a knowledge of methods of procedure, with rare understanding and discernment of people, so many times we turned to her for her judgment in matters of importance in the executive work of the Presbyterial. And in committee work, in matters of parliamentary law, or program building, we valued her careful decisions.

Mrs. Hopping was efficient but never officious. At every contact her loving spirit reached out to us, to inspire us to finer living. Her personality was so winsome and her spirit so humble, that she was not only lovable, but convincing and effective in her witness for Christ.

Twice she served as president of our Presbyterial, in 1906 and in 1914. In 1928 she was elected president of the Women's General Missionary Soriety and presided very ably over the convention which met in Philadelphia in 1929.

We shall miss her gracious presence and wise counsel. Her kindly, willing spirit will be a precious memory, and her humble, loving ministry will remain an inspiration and a challenge

To her husband, relatives and friends, we extend our sincere sympathy.

"None knew her but to love her,
None named her but to praise."

Mrs. Clyde L. Myers
Mrs. Ernest B. McClellan

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss Helen Artman, 1920—Sialkot City
Miss Kathryn Beattie, 1920—Martinpur
Miss Minnie Beatty, 1912—Abbottabad
Miss Hazel Bennett, 1908—Gujranwala
Miss R. Jean Black, 1921—Sialkot City
Miss Adah P. Bogge, R.N., 1938—Taxila
Miss N. Addaline Brandon, 1931—Sargodha
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Lois Buchanan, 1910—Pathankot
Miss Marie Cash, R.N., 1926—Pasrur
Miss Evelyn Cathcart, 1925—Sialkot City
Miss Margaret Fehlman, 1918—Zafarwal
Miss Betsy Fleming, 1918—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Eva M. Hewitt, 1930—Campbellpur
Miss Alice G. Hill, 1938—Lyallpur
Miss Kate A. Hill, 1896—Sialkot City
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Flora Jameson, 1903—Sangla Hill
Miss Mary Kyle, 1904—Pasrur
Miss Olive Laing, 1912—Rawalpindi
Miss Sarah Jane Lamont, 1928—Pathankot
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Laura R. MacLachlan, 1938—Badomali
Miss Elizabeth F. McConnell, R.N., 1931—Jhelum
Miss Lillian A. McConnell, 1902—Jhelum
Miss E. Marjorie McCrory, 1936—Gujranwala
Miss Margaret Murdoch, 1924—Sheikhupura
Miss Marian T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Pathankot
Miss Grace N. Ranson, 1936—Sangla Hill
Miss Laura Reynolds, 1924—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Vivian Trimble, 1921—Pathankot
Miss Ruth A. Warnock, 1913, 1936—Sargodha
Miss Helen V. Weede, 1928—Zarfarwal
Miss Georga Wengert, 1920—Gurdaspur
Miss Dora B. Whitely, 1911—Pasrur

HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884—626 Baltimore St., Waterloo, Iowa

NOW IN THIS COUNTRY

Miss Lois Boyd, 1918—Biblical Seminary, 235 E. 49th St., New York
Miss Evva P. Hartig, R.N., 1924—57 Broadway, Frostburg, Md.
Miss Mary Frances Lincoln, R.N., 1920—1502 Penn Ave., Wichita, Kans.
Miss Evelyn M. McKelvey, R.N., 1938—650 Irving Park Blvd., Chicago, Ill.
Miss Kate E. Spencer, 1918—Kennedy School of Missions, McKenzie Hall, Hartford, Conn.

RETIRED

Miss Emma Dean Anderson, 1881—231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Mary Lawrence, 1893, c/o Mrs. R. E. Ayers, New Concord, Ohio
Miss Mary E. Logan, 1891—Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Mo.

EGYPT

Miss Margaret A. Bell, 1901—Faiyum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Miss Mary F. Dawson, 1922—Cairo
Mrs. Ada A. Dunlap, 1926—Faiyum
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Assiut
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Assiut
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
Miss A. Constance Harper, 1937—Benha
*Miss Rena L. Hogg, 1899—Assiut
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss E. Roxy Martin, 1901—Cairo
Miss Evelyn McFarland, 1919—Cairo
Miss E. McKibben, R.N., 1924—Tanta
Miss Mabel McMichael, 1937—Tanta
Miss Carol E. McMillan, 1906—Beni Suef
Miss Sarah B. Meloy, 1928—Cairo
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Minia
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Martha A. Roy, 1938—Luxor
Miss Edna B. Sherriff, 1920—Alexandria
Miss Nellie C. Smith, 1911—Cairo
Miss Mary M. Stevenson, 1939—Cairo
Miss Mary C. Thompson, 1939—Tanta
Miss Helen M. Walker, 1930—Assiut
Miss Laura B. Walker, 1904—Mansura
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Esther W. Wilson, 1919—Luxor
Mrs. Margaret J. Work, 1939—Cairo
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

*Miss Ella M. Barnes, 1911—926 E. 1st St., Monmouth, Ill.
Miss Leota Cabeen, 1909—Kennedy School of Missions, McKenzie Hall, Hardford, Conn.
*Miss Minnehaha Finney, 1894—121 N. 7th St., Sterling, Kan.
Miss Alta G. French, 1925—Goldfield, Iowa
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926—960—3rd Ave., Los Angeles, Cal.
Miss Dora B. Mason, 1918—2515 Orlando Drive, 21, Pittsburgh, Pa.
Miss Lillian McClelland, 1923—1011 S. Parkview St., Los Angeles, Calif.
Miss Helen J. Nordewier, 1921, Kennedy School of Missions, McKenzie Hall, Hartford, Conn.
Miss Marie F. Tait, 1925—R.D. 5, Mercer, Pa.
Miss Mary L. Thompson, 1917—Tarkio, Mo.
Miss Elizabeth M. Wilson, 1932—Lewis, Ia.

THE SUDAN

Miss Mary E. Coie, 1919—Khartum North
Miss Una Coie, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1939—Doleib Hill
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Ellen P. Smith, 1938—Khartum North
Miss C. Blanche Soule, 1921—Wad Medani
Miss Frances Turk, R.N.—Khartum North

NOW IN THIS COUNTRY

Miss Ray Huffman, R. N., 1924—315 E. Fourth St., Oklahoma City, Okla.
Miss Isabel Blair, 1922—Biblical Seminary, 235 E. 49th St., New York, N. Y.
Miss Mary Jane McKnight, 1922—Box 11, Ellwood City, Pa
Miss E. Verna Pillow, 1930—Morgan Hill, Calif.

A LITTLE TIME APART

Hofmann's "Sermon of the Mcunt."

WORLD DAY OF PRAYER FEBRUARY TWENTY-EIGHT

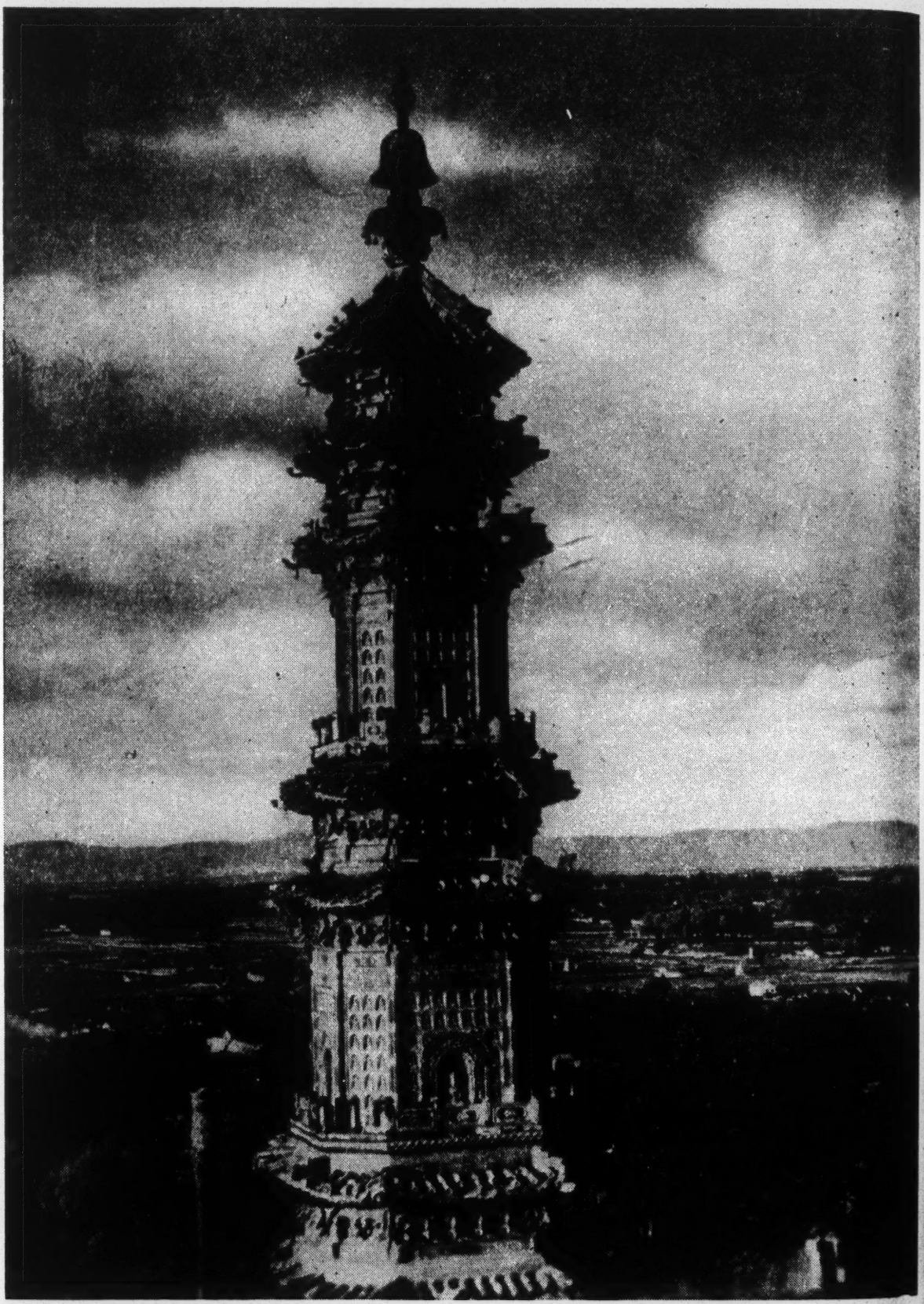
The Voice of Jesus

How sweet the words of Jesus sound
Wherein our help and strength abound.

As hearts by stress are fearful made
His counsel is: "Be not afraid."
To keep us safe and lead aright
These are His words: "I am the Light."
And when from wrong we would be freed,
When guidance is our greatest need,
We hear the Blessed Teacher say:
"I am the Truth; I am the Way."
When life is filled with anxious care
And trouble seems too great to bear,
Thus will He speak to all distressed:
"Come unto Me and I'll give rest."

"Hear Him," the Father did commend;
So to Christ's words let us attend.

(*Mrs. C. W.*) *Elsie Wehling Fulton,*
Secretary of Prayer Groups



—Courtesy Friendship Press

The "Dagoha" of an ancient ruined palace covered with precious glazed tile. Built in 1751